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CHURCH DIVINITY June 10, 1951

# The Living Church

*A weekly record of the news, the work, and the thought of the Episcopal Church*



Robert S. Gee.

## THE CHURCH DIDN'T MOVE AWAY

Grace Church, Jersey City, found a new answer to the old story that begins, "The neighborhood changed . . ." Above, the Rev. Paul Moore, and two acolytes of the pioneering urban parish [see page 7].

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*J. V. Langmead Casserley*

## THE CHRISTIAN IN PHILOSOPHY

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*Gote Bergsten*

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Unlike most books dealing with psychology and pastoral care, this work is not concerned solely with the application of psycho-therapeutic principles to the work of the clergyman; rather, it is dominated by the need for the pastoral care which the *normal* member of the congregation needs. [The author is a distinguished Swedish Christian psychologist.] \$3.50

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### Information Wanted

TO THE EDITOR: Are there at least 100 clergy among your readers, active or retired, who will spare a few minutes to write their answers to one or more of the following questions?

1. What influences were the most helpful, in guiding you to study for the ministry?
2. What methods have you found most effective, in directing young men to study for the ministry?
3. Is some previous business experience of value in later years, in addition to the college training of students?
4. What was there in your college training, that proved to be of greatest help in your later ministry?

Our purpose is to try to supply some practical methods, in addition to earnest prayer, to guide clergy and laymen, in seeking recruits for the ministry. Please send replies to me at Box 231, Adelaide St. P.O., Toronto, Canada.

(Rev.) R. S. MASON.

Toronto.

### Immortal but Incorrect

TO THE EDITOR: Some of your readers may have noticed a paragraph in *Time*, April 23d, which refers to Princess Elizabeth as the future "titular head of the Church of England."

No English monarch has used the title, "Supreme Head of the Church of England," since 1554. The Convocations of York and Canterbury had recognized Henry VIII as "the supreme head on earth of the English church and clergy, so far as the law of Christ allows." That was in 1531, and an act of Parliament endorsed the title in 1534, without the very significant proviso in the last clause. Both Edward VI (1547-52) and Mary Tudor (1552-58) used the title. Mary dropped it in 1554, on her marriage to Philip of Spain. Queen Elizabeth (1558-1603) would not allow it to be revived, saying "this honor is due to Christ alone, and cannot belong to any human being soever."

That was 400 years ago, but this canard seems to be immortal.

(Rev.) STANLEY ATKINS.

Winnipeg, Canada.

### From Business to the Ministry

TO THE EDITOR: E. H. Campbell of Henderson, Texas, is not the first man to leave a chamber of commerce for the ministry [L. C., April 8th]. I did that in 1939, after serving as a chamber of commerce executive for 24 years. I am sure others have done likewise. I only know of one man who left the ministry for a chamber of commerce, but he belonged to one of the sects.

I served as a layreader of the Church for 12 years in Louisiana and Arkansas, before going into the ministry. While deacon and priest I served each Sunday in one or more churches, while working in the chamber of commerce during the week.

I think Mr. Campbell will find that his chamber of commerce experience will be of inestimable value in the ministry, particularly along the line of carrying on

financial campaigns, promotion, committee work, publicity, and salesmanship. I have always believed that if our seminarians had ten or more years of commercial work before entering the ministry, they would understand the man in the pew better, and make better administrators themselves.

It would be interesting to know how many business men entered the ministry, because they were asked by their rectors to serve as layreaders. I know of a number of them in Minnesota who did that recently. I also know of several in Arkansas and Alabama, who are successful rectors at this time.

(Rev.) GEORGE C. MERKEL.  
Atmore, Ala.

### Duplicate Crosses

TO THE EDITOR: Often a cross carried before a vested choir comes to rest in the chancel facing east and west instead of north and south. When the processional cross is turned to face the congregation it immediately duplicates and often outshines the cross on the altar. In some small churches where a processional cross is brought into use long after the altar cross has been installed the former is often larger and more ornate than the cross on the altar. I submit that a better use is to face the processional cross north and south, facing not the congregation but the choir whose cross it is.

(Rev.) L. CURTIS DENNEY.  
Watertown, N. Y.

### Funerals

TO THE EDITOR: The rubrics, from the Order for the Burial of the Dead are, as we all know, constantly disobeyed. The fault is more the layman's than the clergy. The priest, trying to comfort the bereaved, makes concessions that, in time of less stress, would not be granted or expected.

Instead of "meeting the body, and going before it, into the church," the priest walks down a funeral parlor aisle to the body. After they do not "come into the Church," the staff musicians further this impiety. The lesson, Creed (if included), and prayers help. But they never quite rescue the final ministration of the Church militant to its faithful departed from the intrusion of a commercial institution.

This irreverent practice damages the Church. It should be corrected. It will be, if funeral services are put back in the Church where they belong.

ROBERT F. HORD.

Portland, Ore.

### The Chief Service

TO THE EDITOR: It is very gratifying to read [L. C., April 29th] in the letter by Fr. Hill, of the unanimous adoption by the House of Bishops of the recommendation that Whitsunday be given due observance, ranking in importance with Easter and Christmas. All praise to the bishops for this fine move.

One hesitates to appear captious but the wording of the recommendation raises a question which all too commonly betrays a

misunderstanding of the service of Holy Communion. The bishops recommended that on Whitsunday, "the Holy Communion be celebrated as the chief service of this Day."

It should be pointed out that on any day when the Holy Communion is celebrated *is, ipso facto*, the chief service of that day, even if it should be celebrated at a very early hour in the presence of only a small fraction of the communicants of a parish and with no music or other special adornments.

What makes the Holy Communion the chief service, of course, is its own nature and its dominical institution, not the presence or absence of a crowd of people nor the hour of celebration nor even the splendor of ceremonial or ritual setting.

(Rev.) HARRIS T. HALL.

Marshall, Mo.

#### Dogmatic Theology

TO THE EDITOR: Finally someone has put into writing a plea for the re-establishing of Francis Hall's ten volume *of Dogmatic Theology*.

Twenty-three of us at Nashotah House earnestly approve of the excellent letter of Mr. Clark [L. C., April 8th] and would like to add our approval to what is hoped will be a growing list of those seeking a print of this classical Anglican work.

EUGENE STECK

Nashotah, Wis. and 22 others.

TO THE EDITOR: Just what other systematic presentation of Anglican dogma is there? Just what text is used to train the clergy? I for one will subscribe Longman's will reissue. It is better for than St. Thomas in English which costs around \$50 in the large three volume edition.

(Rev.) JOHN C. PETRIE.

Harlan, Ky.

TO THE EDITOR: The discarding of this great work was a terrible mistake. . . . It is not to belittle the *Theological Outlines* when I say, as I most certainly do, that it is by no means an adequate substitute.

(Rev.) RODERIC PIERCE.

Buckingham, Pa.

TO THE EDITOR: Why should it be thought a thing incredible that some prosperous layman would finance an entire edition of Dr. Hall's work and send a set, gratis, to every active member of the American episcopate — on condition that they read, mark, learn and inwardly digest? Also donate a set to each of our seminaries not having a set at present?

(Rev.) E. CROFT GEAR.

Minneapolis, Minn.

#### The Unforgivable Sin

TO THE EDITOR: One cannot lightly take issue with so learned a priest as Canon Day, but in his article on the sin against the Holy Ghost [L. C., April 8th] he seems to have garbled an otherwise useful, if brief, analysis by concluding that the man in danger of committing the unforgivable sin is the man who does not think he is a sinner.

This is surely very far from the consensus of orthodox theologians. For that

matter, it is markedly inconsistent with Canon Day's own observation, earlier in the same article, that "the eternal sin in question is the rejection of good, knowing that it is good, and the deliberate devoting of oneself to evil, knowing that it is evil."

In orthodox Christian thought there seems to be a large measure of concurrence in the view that the sin against the Holy Ghost involves willful, knowing, persistent blasphemy. Canon Day correctly indicates the nature of this sin in his use of the word "deliberate." It follows, then, that "the man who does not think he is a sinner" is not — whatever else may be wrong with him — in the fearful state of a calculated rebellion against God.

In his same errant last paragraph, Canon Day writes: "Among respectable people, the 'unforgivable sin' would be a substitution of respectability for conscience." This is clearly wrong on Canon Day's own terms. People in the category here described may be guilty of several moral defections: pride, vanity, hypocrisy, selfishness. But they are certainly not guilty, within the compass of this description, of deliberate, premeditated, avowed revolt against God. The condition of the unforgivable sin is blasphemy for the sake of blasphemy, as in a Black Mass; the sin must be committed *as a sin* by one who *knows* it is a sin and who commits it because it is his specific intent to defy God either directly or by worshipping and exalting the Adversary of God, which amounts to the same thing.

It is sometimes asked how the unforgivable sin can be identified in any coherent way with the creation of a loving and all-powerful God, and with the redemptive Act of our Lord. The answer appears to lie in God's awful gift of free will: for there are degrees and degrees of sin, and they are gauged to a considerable extent according to the element of human will that enters into them. The unforgivable sin differs in kind from all other sin by reason of two attributes. First, it entails unmitigated free will, a will not influenced by temptation or circumstance or anything else outside itself; it is self-generated and self-propelled. Second, it is a contract which excludes repentance beforehand and rejects it afterward.

The Christian view of this enormously difficult matter was perhaps never put more beautifully and succinctly than by the English Roman Catholic theologian Fr. J. P. Arendzen: "One moment's repentance would empty hell. But that moment never comes."

MAYNARD KNISKERN.

Springfield, Ohio.

#### "68"

TO THE EDITOR: Sixty-eight — two short words. Yet they say to every priest, "You are old; it is time to retire, to take a back seat; humble yourself — change the whole trend of your life."

Sixty-eight brings up so many questions. Can one begin a new life? How will he spend his remaining days? Where will he live? How can he live on a greatly reduced stipend? Will he be able to secure helpful supply work? And will not people begin soon to say he is too old for even that?

Two years ago I had to ask myself these

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questions. First, where to live? This was solved by my having our old family home in Virginia in the little village of Columbia at the junction of the James River and the Rivanna, 50 miles west of Richmond.

The rivers and the country are very beautiful and in the distance can be seen the Blue Ridge Mountains. There is sufficient land for gardens, flowers, shrubs, and trees. Two small streams flow through the place. The house is very old, parts of it of hand-sawn and hand-hewn timbers put together with hand-wrought nails. It is simple but attractive.

Our most perplexing problem was religion. The Episcopal Church in the village has but one Communion service a month. Mrs. Zachary and I had been accustomed to frequent Communions. We improvised an altar in our home, but that lacked devotional surroundings and was only a makeshift arrangement. We were not happy, but then the thought came, "Let us build a small chapel on our own grounds."

We began by drawing plans for a very small chapel, only six by ten feet, yet large enough for five or six persons. A friend, whose property adjoins ours, had a small dilapidated building which she gave to us. It contained some very excellent old oak timbers which we could use.

It is inspiring to create something desired with one's own hands, especially if it is religious. Our little chapel is very simple, all wood, painted white with a cross above to tell to everyone, "This is a Church." The door is hand-made, hung in place by old-fashioned wrought iron barge hinges, the kind made by blacksmiths a hundred years ago.

The inside walls we painted palm green, and I made the altar and credence shelf of beautiful old red oak. The Eucharistic candle-sticks and flower vases are silver. Above the altar is a beautiful small triptych which a friend brought to me years ago from Amsterdam, and also in the sanctuary is a small bust of the Ecce Homo on an antique bracket. Our brass altar rail was given by another friend.

We wanted everything in the chapel to be deeply religious and as beautiful as we could make it. Mrs. Zachary made the altar hangings. Some day we hope to find

two or three small stained glass windows of excellent quality. These, of course, would have to be second hand, discarded by some church. There are many flowers and evergreens about the chapel.

To us it is the house of God and there we can worship Him in the quietness and simplicity of our hearts. There are some who must think it strange that we should have built such a chapel on our grounds for private devotions. There are others, both laity and clergy, who think it most unusual for a retired priest to have gone to all this labor to create a place for his spiritual needs.

This is our answer to "how can a retired priest maintain his devotional life." We no longer feel cut off from the sacramental life of the Church. Occasionally we invite a few of our special friends to a celebration and breakfast.

(Rev.) GEORGE E. DEWITTE ZACHARY.  
Columbia, Va.

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Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

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### EJACULATORY PRAYER

AS sometimes in a leafy tree  
A breeze will stir it to respond;  
Or vagrant air race fleetingly  
Across the surface of a pond;

So (as the heart an arbor were,  
Or pool attentively at peace)  
The Spirit's wind will gently stir  
And wake response with perfect ease.

Then, lightly lifted as a leaf,  
This prayer darts upward — swift and brief.

G.

# The Living Church

Established 1878

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and the Thought of the Episcopal Church.

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## Things to Come

JUNE						
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### June

10. 3d Sunday after Trinity.
11. St. Barnabas. Conference for Church workers, St. Augustine's College, Raleigh, N. C. (to 15th).
12. Outgoing missionary conference, Seabury House.
14. Conference for Men and Women in Industry, Bossey, Switzerland (to 19th). Executive staff, NCC, Lake Geneva, Wis. (to 18th).
15. 19th centenary of St. Paul's arrival in Greece (to 30th).
17. Advanced Conference, Province of Washington, Hood College (to 28th). SPG Sunday.
18. 4th Sunday of Trinity. Summer school of religious education, Voorhees School and Junior College, Denmark, S. C. (to 22d).
24. Nativity of St. John the Baptist. Summer school of Church and Economic life, NCC, Chicago (to 28th).
25. Girls' Friendly Society Assembly, New London, Conn. (to 30th).
29. St. Peter.

### July

1. 6th Sunday after Trinity.
4. Independence Day.
8. 7th Sunday after Trinity.

## Next Week

### Conversions

### from Roman Catholicism: Part II

By F. L. CARRUTHERS  
and S. HARRINGTON LITTELL

## SORTS AND CONDITIONS

RECALLING the saying that there are lies, worse lies, and statistics, your columnist has a new one based on the collating of data from *The Living Church Annual*, the *World Almanac*, and the newly published *Official Catholic Directory*. The latter publication reports that of the 28,634,878 Roman Catholics in the country last year, 4,939,164 were under religious instruction by their Church. Your researcher finds from the *World Almanac* that approximately 20% of the population is between the ages of 5 and 17, which indicates that approximately 5,727,000 Roman Catholics are between those ages, and a very creditable proportion of them are receiving religious education.

THE EPISCOPAL CHURCH, somewhat less than a tenth the size of the Roman Catholic, has 2,540,548 members, of whom about 508,000 are between the ages of 5 and 17. But there are 514,754 Church school pupils! Maybe a few of the 800,000 missing Roman Catholic children are to be found in our Sunday schools.

PROPORTIONATE increase in membership of the two Churches in the past year was almost identical—3.03% for the Roman Catholics and 3.09% for the Episcopalians. We'll be a long time catching up at that rate.

TWO MORE chaplains of the Episcopal Church have received official commendation from their military superiors. Chaplain Eric I. Eastman, serving with a medical battalion in Korea was cited for "the personal efforts he has put forth in contribution to the present high morale and welfare of the patients and members of his battalion." Chaplain Arthur Laedlin, serving in the United States, was commended on his "outstanding performance as a battalion chaplain" and "unfailing devotion to the cause of Christ."

MARGARET TRUMAN had tea with the Archbishop of Canterbury last Sunday, as you have probably already read in the newspapers. Previously she had gone to church in Westminster Abbey, where she was shown the sights by the Dean, the Very Rev. Alan Don, before the service.

OTHER CHURCHPEOPLE will also have a chance to meet the Archbishop of Canterbury this summer as well as to see British shrines and cathedrals in a tour arranged by Travel and Transport, Inc., an Omaha firm. The group will be led by the Rev. William E. Craig of Grand Island, Nebr., and conducted by Edward Gordon of the travel firm. Mr. Gordon says that inquiries are coming from so many other states that they have expanded the original idea of a Nebraska tour and can take a limited number from each state in order to have a representative group to meet with the Archbishop on July 26th. The Episcopalians' Tour to Canterbury and Europe will cross the Atlantic by air and visit most of the countries of western Europe. Price, \$1490 per head. If you are interested,

write to Travel and Transport at the First National Bank Building, Omaha.

THE BISHOP of Birmingham, England, whose unorthodox theological and ethical views are discovered by the newspapers every now and then, has invited a bishop of very different views to be his assistant. The Rt. Rev. Dr. William James Hughes, retired Bishop of Barbados, has accepted the benefice of St. George's, Edgbaston, and the offer to be assistant bishop to Dr. Barnes, who is 77 years old. Bishop Hughes is well known in the United States through his many visits and through his book, *Think Again*.

NEW BISHOP of Barbados will be the Rev. Gay Lisle Griffith Mandeville, rector of St. Philip's Church and Dean of Barbados since 1943.

RECREATIONAL equipment for St. John's Church school, Cape Mount, Liberia, is being gathered as a national project of the Junior Brotherhood of St. Andrew. Volley balls, basket balls, softballs, soccer balls, pachisi sets, domino sets, ping pong sets, etc., with some cash, will be forwarded to the shipping department of the National Council before June 15th in the first such project undertaken by the Junior Brotherhood.

CANADA leads the way in Church democracy. By a vote of 125 to 105, the synod of the diocese of Toronto voted to give women the right to be elected as members of the synod. Speaking in favor of the motion, the Rev. Terence Crostwait is quoted by RNS as saying, "You may be blind and half if you're a man and you may be admitted here. If you have a criminal record you may sit here. If you are feeble-minded you can sit here. If you are addicted to narcotics and alcohol it is still possible for you to stagger down here. But if you are a woman you are deemed lower than the feeble-minded, the addict, or the criminal."

SEABURY - WESTERN SEMINARY has received a bequest of \$25,000 from the estate of Mrs. Mary F. Johnson of Evanston, who died May 1st.

FR. STOSKOPF is dead. Another of those figures a little larger than life who dared to be Catholic Churchmen when the Catholic Movement was misunderstood and persecuted has gone to the ranks of the Church expectant. Rector of the Church of the Ascension, Chicago, since 1909, Fr. Stoskopf succumbed to coronary thrombosis in a Chicago hospital, June 2d, at the age of 73. Under his benignly despotic sway, the Ascension developed a ritual movement of its own that was the despair of the purists in such matters; but the life of the parish, grounded in the love of God and gay with the cherishing of the Blessed Virgin and all the saints, was a true expression of central Christianity down through the ages.

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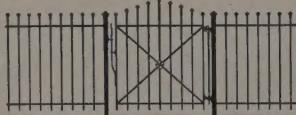
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## Curriculum Sense

**N**OW is the time for all good men and women who are placed in positions of responsibility in the Church School to select the curriculum for next year.

This article is addressed particularly to the clergy or their top assistants, but it might well be read by every teacher, because teachers should know the pressures, cross-currents, and confusion behind the scenes of the outwardly simple drama known as "Ordering the Books." The clergyman is responsible for the direction of religious education in his parish. But he is not only often ill equipped: he actually thinks he is quite smart and informed. Notably — and I speak from a fairly wide acquaintance with many parish priests — there are certain obsessions and ideas on the clerical mind which are the cause of much of our confusion at present, and which are the real reason for much unwise curriculum choosing. Straighten out some of these wrong preconceptions, and the problem will be simplified.

Here is a list of methods to avoid in choosing a curriculum:

(1) Don't select all one publisher's series under the belief that it must have unity — or because it is easier for you. Courses are written by different authors, and often have a wide range of excellence within a single set, or may differ from year to year in teachability, child insight, or even theology. At the present time, we in the Episcopal Church have got to get used to the truth that we shall have to select the right course for each class, though it be from several publishers, and often from beyond our own Church.

(2) Don't be misled by superficialities such as price, binding, format, art work, or other gadgets. What you are after is something to help the teacher, and that means ideas, plans, insight into modern ways. Actually read through several lessons — don't just skim — and form your conclusions.

(3) Don't fall for salesmanship. Each published series is offered to you with a prospectus. That was written by the business office, with the sole motive of selling the line. It was written to appeal to your pride. It uses grand words, makes huge promises, offers outcomes you much desire. (The writers are not dishonest — only over-enthusiastic.) Do not swallow whole such words as "progressive," "latest," "modern methods," "approved."

Publishing is a business, even by units of a Church, and a profitable one. We have over half a million children in our Church alone. If we estimate our texts to cost an average of a dollar per pupil each year, then \$500,000 goes down the drain each September. Throughout America the total must be nearly 20 millions. Be sure you buy wisely.

(4) If you are the priest, don't do it all alone, unaided, or under the impression that nobody else in the parish can be trusted, or knows anything about it. Form a committee, a board, a planning body, if only to share your intense problem, and to let others learn by dynamic planning. Of course it will take more than one meeting, but in the end you will have selected a better curriculum, and you will have a sympathetic group to help you carry it out the rest of the year.

(5) Don't delegate the choice to anyone, not even the superintendent, certainly not the curate nor the director of religious education. And don't let each teacher choose his own, or even let the teachers' meeting vote. Keep your hand on the throttle, even though you seek plenty of advice.

(6) Don't look for diocesan uniformity. This is a weak dream that leads to mediocrity. You cannot simplify such a complex problem. And all parishes are not the same.

(7) Don't take anybody's say-so without digesting it. There will be tips, lists from a province or the diocese — soon, we hope, from "281" a *Guide to Interim Curriculum*. But use any list intelligent-ly. Make it your own.

(8) Don't look backwards (if you are an oldster) to the good old days. The old Bible-story, content-centered courses are out of date, they are dated.

(9) Don't be partisan — seeking an all-out "Catholic" or evangelical system. I know Anglo-Catholic parishes that use some selected courses from Protestant bodies.

(10) Don't try to write your own course. You'll never finish it. It will be shallow, inadequate. Few clergy have the time, ability or resources.

How then should a curriculum be chosen? Meet me here in two weeks and I'll try to have an answer.



THIRD SUNDAY AFTER TRINITY

## GENERAL

## FINANCE

## C. S. Garland Elected to ECF

Charles S. Garland of Baltimore, Md., former president of the Investment Bankers Association of America, has been elected a director of the Episcopal Church Foundation. The Foundation seeks gifts for developing the work of the Church beyond the range of the annual budget.

Mr. Garland is a former vestryman of the Church of the Redeemer, Baltimore. A notable in civic service, he is a trustee of Johns Hopkins University and a member of the board of the Baltimore Symphony Orchestra. He has just completed a term as president of the Baltimore Association of Commerce.

His positions in business include membership on the executive committees of Sharp and Dohne, Inc. and the Mercantile Trust Company of Baltimore.

Balancing the business and service sides of his accomplishments is Mr. Garland's ability in tennis. In 1927 he was captain of the United States Davis Cup Team. In 1920, with R. Norris Williams, II, he won the doubles championship of the world.

## NEGRO WORK

## Four Conferences Set

Four conferences for Church workers among Negroes will be held in June and July.

The conferences and their dates and locations are:

(1) Conference for Church Workers, St. Augustine's College, Raleigh, N. C., June 11-15.

(2) Summer School of Religious Education, Voorhees School and Junior College, Denmark, S. C., June 18-22.

(3) Summer School of Religious Education, St. Paul's Polytechnic Institute, Lawrenceville, Va., July 16-20.

(4) Okolona Summer School of Religious Education, Okolona School, Okolona, Miss., July 23-27.

These conferences are sponsored jointly by the National Council's Department of Domestic Missions, the dioceses of the Third and Fourth Provinces, and the American Church Institute for Negroes. The conferences at St. Augustine's, St. Paul's, and Okolona are for clergymen

and adult and young laypeople. The conference at Voorhees is for youth leaders.

## MINISTRY

## Death Sentence for Fr. Hetenyi

The Rev. George P. Hetenyi has been sentenced to death in the electric chair for the murder of his wife in April, 1949. He continues to maintain he is innocent. Execution will be stayed till a second appeal is heard—probably not before September. Meanwhile he is in Sing Sing. A death sentence was mandatory with the first degree murder conviction that concluded Fr. Hetenyi's second trial. Originally Fr. Hetenyi was convicted of second degree murder and sentenced to 50 years to life imprisonment. The new trial was the result of his appeal. Fr. Hetenyi, a priest of the diocese of Dallas, was formerly a Roman Catholic priest.

## URBAN WORK

## In the Church, a Candle Burns

By FREDERICK SONTAG

Two small colored boys came into the kitchen of Grace Church, Jersey City, and asked for a glass of milk. Their mother had gone off to New York several days before leaving them alone in her apartment with two pounds of ham-burger and some sour milk.

A tall, thin girl came to the front door of the church. Her principal had telephoned about her. She had no shoes.

A worker, groggy from a beating, struggled up the stairs of the rectory.

These people and dozens of other tragic human beings like them are cared for by Grace Church. The ministry there is becoming a model for the Church's work in industrial areas.

On the first of July, 1949, three priests and the wife of one of them began a ministry, at Grace Church, in an area where drunkenness, prostitution, brutality, and other evils of a slum were in naked evidence. Results are showing.

One of these priests is the Rev. Paul Moore, 31, a Marine Corps captain, who won the Navy Cross and Silver Star for bravery on Guadalcanal. His wife was educated at Vassar and Barnard and is a member of Phi Beta Kappa. The second priest is the Rev. Robert Pegram, 38,

former boys' school teacher. The third is the Rev. Kilmer Myers, 35, Navy chaplain, who saw combat in Europe.

In 1948, at General Theological Seminary, having had some experience in slum work, and finding themselves unable to be as effective as they wanted among the people of the slums, the group began to search for a bishop and a church interested in tackling the Church's ministry to the oppressed in depressed areas.

The "GTS social conscience crowd," as a classmate called them, wrote to several bishops. Some never replied. Others were interested in varying degrees. But Bishop Washburn of Newark had both the church and the tools.

The objective of the work is the work of the Church—to create a Christian community, to take the gospel of Christ to all men, regardless of race or class, and to lead mankind in worship of God. It is not a mere project or example of experimental Christianity. Always the sacraments are at the center.

The three priests found that a desire for baptism already exists in the slums around Grace Church. One child said, "We live in dirt, but I'm proud to be an American. I want to be a Christian, too."

There is a desire to worship, at first not wholly conscious.

There is a desire for ceremony, and a ready response to liturgy.

There is a desire for decent recreation. "You relax in vice or not at all," a high school senior commented.

There is a desire for help in solving problems of housing and rent. The people to whom Grace Church ministers live in tenement houses whose age cannot be discovered, with rats for co-tenants and high rents they are forced to pay because they have nowhere else to go.

There is a desire for a community where there is less, little, or no discrimination because of race and color.

There is a desire for help in meeting personal problems.

The lower part of Jersey City, where Grace Church is located, is one continuous slum right down to the waterfront. Years ago the brownstone houses were inhabited by the wealthy. The Episcopal Church was there, and several parishes flourished. But as the area changed economically, the Episcopal Church moved out. Now only Grace Church remains.

It is an area of submarginal workers, who have employment only occasionally

and not regularly enough to assure them a minimum adequate living. They work at anything and usually suffer from poverty and hunger. The whites are mostly Roman Catholic, the colored people mostly non-Roman Catholic. So Grace Church began to minister to all non-Roman people in lower Jersey City.

The day the Episcopal missionaries moved in the temperature was over 95°. The heat and stench of Jersey City were indescribable. "Death and heat are Jersey City in the summer," said Mrs. Moore, after a few weeks in the ancient, shabby rectory. She was about to have her third child.

On that first day a dog lay dying on the grassless earth before the house. The group unpacked their few belongings in the filthy rectory. Then they went to pray in the church — "our beautiful church," says Fr. Myers, "the unknowing gift of the dead rich to the poor of our parish." That night they heard the sounds which would soon become familiar to them, the drunken voices, the groaning of the clothes line pulleys attached to the tenement houses behind the rectory, the coarse shouts of women haggling for their money, and the profanity of people who could express themselves in no other way.

Every day there is a celebration of Holy Communion, and Morning and Evening Prayer. "I know that we all could not bear the work of this parish without daily worship in the Church," said Fr. Myers.

The three priests take turns in sharing parish responsibilities. Every two or three months they change shifts. One has charge of church services, another of youth activities, and the third of religious education. A priest must always be near the rectory, for people come in at any hour with problems that demand immediate attention. The parish has been zoned into three areas, and so the people are accustomed to one priest having charge of their street.

Because they did not find much of a parish when they arrived, the priests have begun work with the young. Most of the new adults have been reached through the children. In the first year it was a problem to find children. Now it is a problem to find room for the children. During their vacation last year, the Moores wrote cards to the children who were regulars. If they tried to do that this summer, they would not have time for much else. The Sunday school is interracial, as is the young people's fellowship, servers' guild, and other parish organizations.

#### A SMALL ARSENAL

Many boys and girls in the parish have records that do not make pretty reading. Tough youngsters who know how to

rob, steal, rape, and knife are the product of this neighborhood. The clergy have locked up a small arsenal of weapons that they have taken away from them.

But many of the young people attending the Church are well behaved and law abiding. Many others have become so under the influence of the Church.

Community resources are not adequate for applying modern methods of taking care of children in trouble.

With petty crime, the custom rather than the exception in the life of the area's adolescents, the court is increasingly turning to the three priests for advice and counsel.

The priests are constant visitors at the

peace talks with the priests and telephone calls made by the white gang leaders meeting inside the Grace rectory, the mobs disbanded.

The brightest spot in the parish picture is the social action committee. At present they are sponsoring a "recreation-rake-up" campaign, which will provide some recreational facilities for the area. The 15-man committee, staffed by white and colored people, is most interested in checking housing conditions. They are at present studying the tenement laws, and later are going to canvass the area with notebooks and cameras to bring law violators to task.

Free legal help has been provided the



Robert S. Gee

A SMALL ARSENAL checked over by Frs. Myers and Pogram and a boy from the parish.

jail. They stick with their people when trouble arises.

The relationship between white and colored people has had its ups and downs. The white people, to a man, in the 2d street block on which Grace Church stands, signed a petition to Bishop Washburn protesting the "presence of strange people on their block" claiming that the Episcopal clergy were engaged in "improper functions." The Bishop and the clergy decided on a showdown. A big interracial meeting was held. Bishop Washburn attended. There was no outbreak.

Some weeks ago there was almost a race riot. A Grace Church colored boy claimed he had been insulted by a white boy. Soon several hundred well-armed white boys approached the Grace Church block to beat up any colored people they could lay their hands on. After lengthy

Church, a play ground has been offered, and a special city truck came around to pick up a big pile of garbage. However, a skeptical Jersey City observer said, "As soon as the Episcopal fathers incur the wrath of the (Roman Catholic) Church, and bother the police and others about local conditions, then the climate of public opinion will change."

So far relations with Roman Catholics have been good. Lower Jersey City is predominately Roman Catholic. Protes-

#### ACU CYCLE OF PRAYER

##### June

11. St. Peter's, Geneva, N. Y.
12. St. Mark's, Springfield, Vt.
13. St. Paul's, Doylestown, Pa.
14. Grace Church, Newark, N. J.
15. St. Mark's, Milwaukee, Wis.
16. St. Barnabas Brotherhood, Gibsonia, Pa.
17. St. Christopher's Mission, Bluff, Utah.

ant Churches have left the neighborhood around Grace Church.

A very large part of the clergy's time is given over to counseling. Sometimes children must be housed temporarily. A colored boy lived at the rectory for six weeks, escaping unbearable home conditions. This was a case where the police brought a boy to the clergy before taking him to court. Another weekend two boys shared the guest room, as their mother had temporarily deserted them. Groups of girls have gathered in Mrs. Moore's room to learn about life. "Such old grandmother's tales as I heard today aren't even in fairy books," she said after one session. An average of 12 people a morning come into the rectory asking for advice and help. Often every upstairs room of the rectory is being used for counseling. There are few "normal" families in the parish. Many problems are too deep and complicated for the priests to handle. They admit that many times they make mistakes, but they keep on trying and praying to do a better job.

Manpower and money are of major importance for this project. The whole operation costs approximately \$15,000 a year, including \$2000 to send children to summer camp. Ninety per cent of this comes from outside the parish. The diocese, the Bishop, and friends of the project contribute the major share.

#### A TEAM IS ESSENTIAL

One man would not be able to endure, emotionally or physically, the strain of the work. A team is essential for a ministry in a church such as Grace.

The rectory is probably unique in that every room has a padlock on the outside. Even with this, too many of the clergy's belongings have disappeared. Fr. Moore was going to take the photographs for this article, but his camera was taken.

In the 11 room house, four adults and three children are living. The Moore children, Honor, five; Paul, four; and Adelia, two, are in the middle of things. Mrs. Moore has the impossible task of trying to keep the house clean, with a constant flow of callers, and open windows bringing in air laden with dirt. The house hasn't a room where the paint isn't coming off. Besides the housework Mrs. Moore helps the three priests to keep their sense of humor and balance.

#### POPULAR SLOGANS

Red jackets with the words "Grace Church" printed on them are familiar all over the neighborhood. Fliers have been used to tell of major services and events. Most popular slogans are "In Christ there is no color line," and "Vaccant lots for tiny tots."

An analysis of the successes and failures of the past two years reveals that such activities as crafts have collapsed,

as these were covered adequately by the schools. A big choir of men and women



MRS. MOORE and helpers. Hers is an impossible task.

did not work out. But the boys' choir is a big success.

Hundreds of individuals have been helped in time of trouble, since the new ministry at Grace Church began. Over 1,000 persons came in touch with the work and life of the Church. One hundred and forty confirmed communicants form the backbone of Church membership. The social action committee may provide the nucleus of a vestry. The young people's fellowship has grown from 30 to 214, the largest in the diocese. In it are the boys and girls who have a high sense of civic responsibility. Sunday congregations have increased steadily. The parish has become interracial by its own actions. The colored members in all organizations have expressed a hope for more whites. "We want to meet others normally in Church activities, as we do in our schools, the subway, and the



WITHOUT DAILY WORSHIP, the work could not be borne. Fr. Moore with acolytes at the altar.

movies," one Negro leader said. There is a growing sense of pride in the parish and a feeling that things can be done together in Jesus' name. Individual actions show a good working relationship between the members of different races. The conservative white altar guild has recently asked Negro women to join it.

An analysis of attendance figures shows that of adults 70% are white, 30% colored; children, 70% colored, 30% white. Pastoral advice and counsel are 60% to colored people and 40% to whites.

Five little girls from a well-to-do New Jersey parish have asked for five friends from among the dark-skinned girls of the parish.

#### CIRCUS HAND HELPS

Fred Dickman, GTS student from South Florida, coaches Grace Church athletic teams, while William Pennfield of Newark is the choirmaster. Julie Hopkins of Long Island, now at Windham House, is also helping at the Church, as is Ruth Deri, whose son the Rev. Robert Deri, is curate of Short Hills, N. J. She has volunteered as a parish caller once a week. Harry, a former circus hand, who arrived at the rectory sick and penniless some months ago, serves as janitor. That rounds out the present staff.

The work of this Church will probably always have to be subsidized. The priests and their families can always move elsewhere. The people can't. Both know it. The Church can't change the area's economic conditions. Both priests and people know this.

Late in the day the coffee crowd files into the rectory. It is made up of old men — drunk, dirty, lonely, sick. Mrs. Moore, always ready to smile when a smile is appropriate or needed, takes care of them. Still later, as night falls, there is a darkness and a wet smell that belong only to the slums. But, in the church, a candle burns.

#### RETREATS

##### Grey Friars Organize

A laymen's retreat order has been organized in the diocese of New York. The group acts as a clearing house for laymen wishing to make retreats. It is called the Laymen's Retreat Order of the Grey Friars.

The Order is looking for property near New York City where the spiritual exercises of weekend retreats can be held throughout the year. The retreats will be administered by clergymen and laymen.

The Order has been incorporated under the laws of the state of New York as a nonprofit organization, and has the approval of Bishop Donegan.

## ENGLAND

## Something from Many

To make known the Church's work in north and central Europe,\* which is under the jurisdiction of the Bishop of Fulham, the Rt. Rev. G. E. Ingle, Mrs. Ingle is organizing a garden fete to be held July 6th on the grounds of Fulham Palace, by permission of the Bishop of London, Dr. Wand, and Mrs. Wand, who have promised to be present.

The bishop hopes that both visitors to England for the Festival of Britain and others in America and elsewhere will help to make the fete a success by their presence, by gifts of articles for sale, and by telling their friends about it.

Suggestions of goods for sale include: needlework, toys, books, china, glass, stationery, rugs, tinned foodstuffs (especially tinned meat), and sweets. Especially welcome are goods that illustrate the work of a particular nation. Other possibilities include jewelry, antiques, etc., that may be sold. Donors are asked, if possible, to give some idea of the value of such gifts.

The bishop stresses that what is needed is "not a lot from a few people but something from a very large number." Articles for sale and material for exhibition may be sent to Mrs. G. E. Ingle, 32 St. Petersburgh Palace, London, W. 2.

## Not Anglo — But Angular

By the Rev. C. B. MORTLOCK

A controversy cutting across the usual party lines has flared up over a "United Rally of Christian Churches" held in Hyde Park, London, on May 19th, as one of the many services arranged in various parts of the country during the Festival of Britain.

In these services the Church of England is joining with other communions which (in the official phraseology) "have played a distinctive part in the Christian history of this country."

Soon after the rally was announced it was apparent that there were serious misgivings among some of the Catholic clergy of the diocese of London, under the auspices of which the arrangements were made.

In a letter to the *Church Times* several leading priests and laymen, together with 65 incumbents of the diocese, protested that the rally would give to the non-Christian spectator a false idea of the religious life of the country, as well as an impression that the Roman Catholics (who were not taking part)

were the only religious body which defends the full Catholic Faith.

The protest elicited an official statement from Lambeth in which the Archbishop of Canterbury defended the holding of such services, pointing out that they had "for long had the support and sanction of both Houses of Convocation in the Provinces of Canterbury and York." Quoting resolutions of Canterbury Convocation passed in 1943 (similar ones were passed a few years later by York Convocation), the Archbishop said: "The Festival of Britain, in my judgment, is certainly an occasion of national and local prayer and thanksgiving such as is envisaged in these resolutions."

About 6000 people attended the rally, 2000 of whom marched in procession from their parish churches in widely scattered part of the Metropolis. Among those in the procession were priests and laymen prominently identified with the Catholic movement, notably the Rev. Stephen Langton, vicar of St. Mary-the-Virgin, Pimlico — a church commonly regarded as representing, with All Saints, Margaret-street, the Catholic worship of the Church at its best.

Mr. Ivor Thomas, a former under secretary of state from the colonies, and a much respected Catholic layman, has pointed out that even Roman Catholics are now permitted in certain circumstances to say the Lord's Prayer with Nonconformists. "I can," he said, "hear St. Gregory murmuring 'Not Anglo — but Angular Catholics.'"<sup>\*\*</sup>

Church dignitaries present at the rally included the Archbishop of Canterbury, who addressed the gathering, and the Bishop of London.

At the same time as the rally, a service was held at the Church of the Annunciation, Marble Arch (one of the principal entrances to Hyde Park), by way of protest. The Nicene Creed was sung and a sermon preached by the Rev. Hugh Ross Williamson, assistant priest of St. Thomas', Regent Square. According to the *Church Times* of May 25th, 750 people were present and late comers had to be sent away. Three hundred and ninety telegrams of sympathy were received.

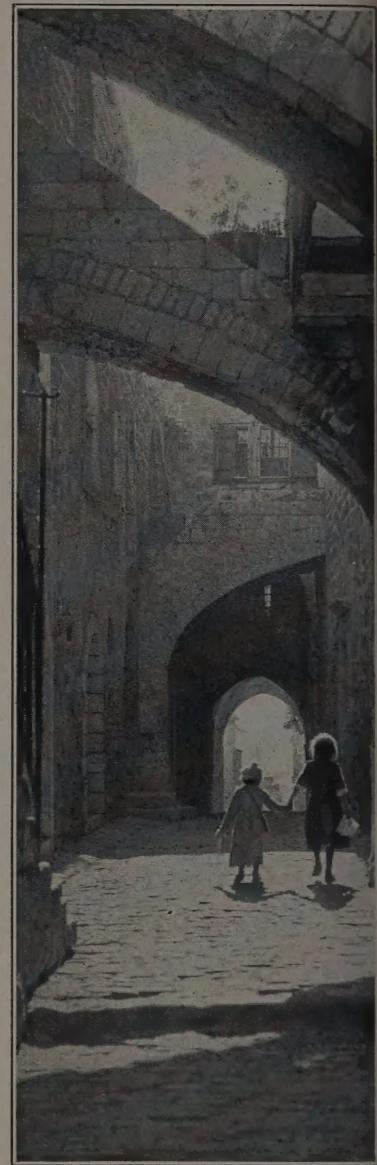
## HOLY LAND

## The Cradle

On October 26th in the year 451 the Greek Orthodox Church of Jerusalem was elevated to a patriarchate. In this 1500th anniversary year the Patriarchate still stands, though many of its build-

\*Includes Church of England churches and chapels in Belgium, Germany, Austria, France, Scandinavia, and Switzerland.

\*\*A reminiscence of the pun of St. Gregory the Great (ca. 540-604), who, told that certain fair-haired slave boys in the Roman market place were Angles (English), replied "not Angles but Angels."



Bartlett  
JERUSALEM: On the 1500th anniversary, bread, beans, and soup.

ings are in ruins, almost half of its people are refugees, and its funds are wholly exhausted. During the past two years its expenses, mostly charity, for not only its own people, but refugees of all religions, have exceeded its income by \$100,000.

In order to continue the refugee work and prepare for reconstruction, the Patriarch has sponsored the American Friends of the Orthodox Patriarchate of Jerusalem, Inc. The group's object is both the assistance of the Patriarchate in the present crisis and the long-term development of better understanding be-

ween the Orthodox of Palestine and Americans interested in the Holy Land.

The Fourth Ecumenical Synod of the Christian Church met in October, 451, in Chalcedon, a suburb of Constantinople, which was the seat of the Byzantine Empire. On October 26th the synod decided that Jerusalem, being the cradle of Christianity and the "Metropolis of the King of All Time," was entitled to a patriarchate. So it passed a special act, confirmed on October 31st, elevating the Bishop of Jerusalem to Patriarch, with rank and rights equal to the Patriarchs of Constantinople, Rome, Alexandria, and Antioch.

The celebrations of the Patriarchate's 1500th anniversary will begin with high masses in the Church of the Resurrection of Our Lord in Jerusalem, the Basilica of the Nativity in Bethlehem, and the Church of the Assumption in Gethsemane.

A brochure prepared by the American Friends of the Patriarchate gives some concrete examples of the work being done by the Patriarchate and some equally concrete examples of how much any gift, from \$2.50 to \$10,000 helps.

The work in Jerusalem is listed as typical of the way in which the Patriarchate helps the hungry and the starving, who are not in U. N. refugee camps or, while technically not refugees, are paupers. In Jerusalem the Patriarchate feeds 350 or more children daily. There is never enough food and some children must always be turned away. Usually the menu is bread, beans, and vegetable soup. Meat and candy are luxuries. Candy for 350 children would cost \$2.50.

Meat for one meal costs \$50. The cost of all food for a meatless day is also \$50.

Christian schools which provide free education for Christian and Moslem children alike, have been cut from 100 to 33. It is largely due to these schools, the brochure says, that the relations of the Christian minority with the Moslem majority have been as good as they have. A gift of \$300 will pay a living wage to one teacher for one year (Three hundred gifts of one dollar would do the same thing.) Now the teachers are often paid only \$10 a month.

The desperate need of rural Christianity in the Holy Land for an educated native clergy is greater now that many Christian communities have been uprooted. Establishment of a theological school in Jerusalem would diminish the differences between the Arab countryside and the Greek monasteries by providing for joint study.

At present the Patriarchate's library of valuable manuscripts is housed in a "dingy little fire trap, in a city likely to be shelled at any moment." Almost equally urgent is a fireproof building where embroideries and medieval icons could be stored, studied, and displayed. "It is hoped," says the brochure, "that the opportunity of studying such material would attract scholars who might assist in the teaching in theological school." A fireproof library would cost about \$10,000.

The address of Mr. S. Proestopoulos, the secretary of the American Friends of the Patriarchate, is 1304 Massachusetts Ave., Cambridge 38, Mass.

## GIBRALTAR

### Dean Blown Out of Bed

The dean of Gibraltar was blown out of bed when a naval armament vessel in the Admiralty Harbor at Gibraltar exploded recently. The dean was in bed with a high fever at the time of the explosion. He commented, "It effectively lowered my temperature."

The blast seriously damaged the Cathedral of the Holy Trinity. Most of the glass was destroyed and doors and frames were badly damaged. The dean reported that a lot of plaster came down, there were holes in the roof and several cracks, and the organ damaged.

## OKINAWA

### Priest Loaned

The Church of England in Canada is loaning one of its prized priests to the Episcopal Church for work in Okinawa. The Rev. Gordon G. Nakayama of Coaldale, Alberta, is going to help the Rev. Norman B. Godfrey and the Rev. William C. Heffner establish missionary

work on the island. Two years ago he did some evangelistic work there. He is familiar with the people and their language, and is reported to be an ardent evangelist. Mr. Nakayama has been with the Church in Canada for the past five years. He was in charge of its Japanese missions. The Canadian Church was reluctant about letting him go, but because of his deep desire to work on Okinawa, his bishop gave approval.

Okinawa is in the jurisdiction of Bishop Kennedy of Honolulu. It was from him that the request for the Rev. Mr. Nakayama came.

Mr. Nakayama will be on Okinawa for at least a year. His pay during that time will come from the Episcopal Church.

## JAPAN

### Mission for Lepers

Two hundred and fifty lepers attended the Holy Communion service at the Chapel of the Holy Comforter, Kusatsu, Japan, on Easter Day, and 15 lepers were baptized that day. This report comes from the Rev. S. Matsumura, chaplain of the chapel.

He says that the total congregation now numbers 385. Of this number 50 are seriously ill, 50 have become blind, and 100 are confined to bed.

Since coming to Kusatsu, Fr. Matsumura has baptized 265. At present, he says, there are 30 catechumens.

Fr. Matsumura and his congregation hope to increase their number by 100 this year, and to enlarge the chapel building. This will cost about \$1700. Fr. Matsumura concludes, "Please remember us and pray for my work in the Kusatsu Mission for Lepers."

## GREECE

### No Pay for Confessions

A warning against accepting money for hearing confessions was given in an encyclical from the Greek Orthodox Archibishopric of Athens to priests of the diocese.

The letter also forbade sacristans to offer or withhold church chairs on the basis of the prospect of a tip.

Other injunctions included in the encyclical were:

(1) Holy Communion should not be offered to believers before the Divine Service is over.

(2) Good Friday decorations of the Tomb must be done with natural flowers and not artificial ones.

(3) As pointed out in a previous encyclical sent out by the archbishopric, churches must not relay services over loudspeakers to persons standing outside their buildings.

[RNS]



MR. NAKAYAMA. Third Okinawa missionary.

# Church Periodicals, Old and New

WE HAVE just completed the annual "budget week" of *THE LIVING CHURCH*. Every year at this time the editor and executive editor, with the treasurer of Morehouse-Gorham Co. and members of the staff, go over the financial situation of *THE LIVING CHURCH* with a fine-tooth comb, to analyze the fiscal year ended April 30th and to prepare a detailed budget for the current year. It is a difficult task in these days of uncertainty—with rising postage costs, printing and paper, and cost-of-living pay increases to take into account; but it is essential if *THE LIVING CHURCH* is to continue to operate on a sound financial basis, as it does.

Last year, our Family will be interested to note, *THE LIVING CHURCH* came out with a net profit of \$11.51! We know of no periodical or other business that has operated on as close a margin as this; but we are grateful that the balance was on the black side of the ledger, rather than on the red side. This result was achieved only by using the surplus funds received from our loyal readers who send us subscriptions at the sustaining rates—funds that we prefer to use for advance promotion and for improving the periodical itself.

Next year we are hopeful that these funds, together with the additional contributions that we are receiving for our promotional fund, may be used to accelerate the growing circulation of *THE LIVING CHURCH* toward our goal of 30,000; and we have budgeted accordingly. But the pending increase in postage rates and other factors beyond our control may work havoc in our budget before the end of our fiscal year 1951-1952.

Meanwhile we are watching with great interest the plans of a group in the South and East to launch a new Church weekly, to be "truly representative of the Episcopal Church rather than of a party within the Church"—an aim to which *THE LIVING CHURCH* also aspires, and in which we hope we are achieving some measure of success. We understand that this new periodical is to be built upon the base of the 116-year old *Southern Churchman*—one of our favorite contemporaries, which has fallen in circulation to somewhere around 3000, but which has a vigorous editorial policy based on sound Virginia Evangelical Churchmanship, under the able editorship of the Rev. W. Leigh Ribble.

Frankly, we should prefer to see the *Southern Churchman* built into a strong paper along these same editorial lines, rather than attempt to become a "truly representative" news magazine; if by that phrase its sponsors mean that it would try to sidestep important issues in an effort to please everybody in the Church.

But our advice has not been asked, so we shall not volunteer it.

The promoters of the new Church weekly, under the leadership of Maurice E. Bennett, Jr., are, we understand, trying to raise \$75,000 to finance the venture. Certainly they will need this sum, and probably a great deal more, to float a new publication in this time of inflation, even with the *Southern Churchman* to give them a going concern for a base. A national Church weekly is not a small business these days. The yearly turnover of *THE LIVING CHURCH* is nearly twice that amount, as our publishers' stockholders may read in their annual report. And building circulation is the most expensive task in the publishing industry, as any magazine publisher can testify. So the proposed new publication has a difficult task ahead of it, at best.

BUt the plans for this new periodical are additional evidence that the Episcopal Church has the greatest freedom in the ecclesiastical world. The four established news magazines—*THE LIVING CHURCH*, the *Churchman*, the *Southern Churchman*, and the *Witness*—are all independently owned, and their editorial policy is not directed or controlled by the Presiding Bishop, the National Council, nor any other official Church agency. This is not generally true of any other religious body, Catholic or Protestant.

The Roman Catholics have a few such papers, notably the *Commonweal* (like *THE LIVING CHURCH*, under lay editorship), but their strength is in the diocesan newspapers under the direct control of the bishops. Protestant denominational weeklies, with the exception of a very few, such as *Zion's Herald* (an independent Methodist periodical), are under the rigid control of Church boards which formulate policy, hire and fire the editor, and see to it that the ecclesiastical line is followed.

The price of the freedom of the Episcopal Church press is that it must stand on its own feet, without official subsidy. Since advertising is limited, because of relatively low circulation figures (as compared to secular mass-produced magazines), subscription prices must naturally be higher than those of subsidized denominational papers.

THE LIVING CHURCH is a magazine of both news and opinion. Its platform is the Catholic Faith, as received and taught in the Episcopal Church. It is not the organ of any party or organization, nor of any official board. If we have the largest circulation of any of the Church weeklies (including the semi-monthly *Churchman*), it is because Churchpeople of all schools of thought have learned to trust us and to

ly upon our fairness, even though they do not always agree with our editorial policy.

THE LIVING CHURCH is edited primarily by and for lay people, who make up approximately four-fifths of our subscribers. Both the editor and the executive editor are laymen, as are our three associate editors and about half of our diocesan and general correspondents. Thus THE LIVING CHURCH is planned primarily for the intelligent layman, who loves his church and wants to know more about it; and this, we feel, makes it a good paper for the clergy, too. But it is by no means a professional journal for the clergyman, nor does it attempt to perform the functions of theological review.

We are interested in the plans of the new and as yet un-named Church periodical. If it carries on the traditions of sound Virginia Churchmanship which have made the *Southern Churchman* for over a century a bulwark of Evangelical faith, it will fill a real need in the Church. If it abandons those principles in favor of a vague middle-of-the-road policy, we are not so sure. It is the middle-of-the-road driver who causes the most wrecks!

As for THE LIVING CHURCH, we plan to go forward with our plans for building a better periodical, appealing both to the clergy and to laymen, along the lines we have already indicated — and perhaps with some new wrinkles, too. We feel that we have the most loyal family of readers in the world; and we'll do our best to live up to their expectations, and even to exceed them. That's all we promise; but our record of continuous publication for over 70 years without missing a single week, and our growth to the largest circulation of any of the Episcopal Church independent news periodicals, bear witness to the substantial nature of that promise.

### 'Believe Not Every Spirit'

SOMEONE has sent us a copy of a spiritualist magazine, in which the leading article is written by a retired priest of the Episcopal Church. We have read it with interest and incredulity — not incredulity at the well-known phenomena of psychic manifestations through a medium, but incredulity that a priest of the Church would lend himself to endorsement of such practices, or would write for such a publication. We do not intend to give further publicity to this article by publishing the name of the priest or of the magazine.

The article by this clergyman tells of a recent spiritualist convention which he attended and at which time he was, apparently, one of the principal speakers. In addition he attended a séance, at which, he says, "I saw and talked with seven members of my own family, some of whom have been in 'Summerland' for sixty years." In addition he witnessed a "tango dance" done by an unidentified Spirit to the tune of 'Jealousy,' exchanged quips with a "Celestial" master of

ceremonies who spoke in an exaggerated minstrel dialect,\* heard a "brief homily" by a departed bishop (fully identified by name and former see), and received a ghostly benediction which was "as actual a 'laying on of hands' as when a distinguished Episcopal bishop, many years ago, laid his sacred human hands on my head at confirmation and later at my ordination to the ministry."

The clerical writer devotes several paragraphs to defending himself against any possible charge that his reporting of these events was not factual, or to any questioning of his "integrity to report it as I saw it." He adds: "It simply does not make sense that I should have to request . . . credence in what I am reporting in this paper. This request I refuse to make, folks. You can take it or leave it. I strongly advise that you 'take it.' " On the contrary, we raise no question of credence; but we suggest, folks, that you "leave it."

Spiritualism is a dangerous business — and an unsatisfactory one, too. It is natural for those who have lost a loved one to want to try to communicate with the departed; and if we believe in the communion of saints we must believe that those who have gone before are still rational beings who retain their identity and their love for us. But the Church, in her wisdom, has provided a means for us to participate in that communion of saints through the Holy Eucharist, in which we join with angels and archangels in the great act of sacramental offering set forth by our Lord Himself. In it we "bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to grant them continual growth in thy love and service, and to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom."

The Old Testament, the New Testament, and the Church have, with common consent, warned against the practice of necromancy and the appeal to "familiar spirits"—not on the ground that communication with the dead is impossible, but because experience has proved it to be spiritually harmful. "Regard not them that have familiar spirits," says the Book of Leviticus (19:31), "neither seek after wizards, to be defiled by them: I am the Lord your God." St. Paul warned (1 Timothy 4:1): "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." And the First Epistle of St. John adds (4:1): "Believe not every spirit, but try the spirits, whether they are of God."

So we say, with the evangelist, "Believe not every spirit." The "sure and certain hope of the resurrection unto eternal life" is to be found in the Church, and especially in the sacrament of Holy Communion; not in spiritualist mediums with their table-tapping and talking trumpets.

\*Example: "Jackie, you are out of this world!" Reply: "I shore is — but I'se right here."

# Toward Better Religious Education

By Elizabeth R. Vandegrift

*¶ Parochial schools and released time have both been used toward better religious education, but both have serious disadvantages, according to Miss Vandegrift, who has taught in public schools, in a Church boarding school, and for many years in Sunday School.*

*Miss Vandegrift proposes that more of Saturdays and Sundays and of the long summer vacation be utilized by the Church for religious instruction, with greater emphasis upon religion in the family and the place of children in the life of the parish.*

**S**OMEWHERE between parochial schools on one hand, and general religious instruction through the public school on the other, should lie an adequate solution to the problem of educating the children of the Episcopal Church in the knowledge and practice of the Christian faith.

Parents and others among the thinking laity, as well as the clergy, are concerned with our failure in the religious education of our young people. While numbers of adults from outside turn to the Episcopal Church, drawn by its sacraments, its beautiful liturgy, and the wholeness of its teachings, many people brought up in the Church drop away, apparently unaware of their treasure.

Clearly, this is an educational problem. We may have exposed our children to Christianity, but we have not taught them the faith. Until we have given them a knowledge of the faith and helped them to build it into a personal philosophy, helped them to establish simple habits of prayer and self-discipline, and taught them the use of the sacraments, we have not educated our young people.

If every Episcopalian entering college were well equipped in these respects, we should have little to worry about. He would be able to discriminate between conflicting philosophies, or would at least know where to turn for answers to his questions.

We all desire such a result, but how can it be accomplished? Several solutions have been offered; most of them have been tried. One such solution is that of having the Church resume her ancient function of providing the child's whole education. Several parochial schools have been established. The advantages are obvious. The child's religion receives the same attention as his arithmetic or reading. He has time to learn the facts of his faith and to grow into it. Religion

may be discussed wherever it arises, just as a question in science, history, or English; and the child is thus guided into the building of his own Christian viewpoint.

However, the parochial school also has disadvantages. For one thing the cost is prohibitive. The task of providing for the varied abilities of the students in any way comparable to the public schools is more than most parishes could possibly undertake. The high school age could probably never be included in such a system, yet this age is of great importance in the development of personal religion.

A second disadvantage is of a political nature. Both parents and children are citizens of a democracy. Although the Church does not prescribe any specific form of government, most of us believe in democracy, both as Church members and as individuals, and wish to strengthen rather than weaken it.

Denying our children the experience of associating with a cross section of the whole community in the public school can scarcely be the best way to teach them democracy. Neither can the preoccupation of the parents with a parochial school help them to discharge their duty as citizens to be interested in a strong public school in their community.

A third disadvantage of the parochial school is that the child is no longer in contact with unchurched children and is in no position to bring them into the Church.

Another solution offered has been an arrangement with the public school for time released from its program to be used for religious education. The child may attend a combined, undenominational class where he is taught according to whatever interpretation the teacher places upon the material. This may have no resemblance to the teachings of the Episcopal Church. Or the child may go to his own parish for instruction. Either way, he takes time from an already overburdened curriculum.

Let us look at the facts. The public school controls a maximum of 200 of the child's days in one year. This leaves at least 165 days to be controlled by the parent. The average parish does well if it uses 40 hours of this time in direct teaching, yet we demand that the public school take over the added burden of religious education by releasing children on school time.

What is wrong with the two days which were originally set aside each



week for attendance at religious services and for religious education?

## SUGGESTIONS

By way of an initial suggestion, might we point out that, since a child can learn as well on Saturday and Sunday and during morning hours of summer days as he can during weekdays from September until June, a change in our thinking could produce the needed time for religious education? Of course, parents and clergy will have to decide that a child's soul is as important as his mind, religion as important as history and geography — and maybe more important than piano lessons and Saturday afternoon movies.

A second suggestion is that we pay more attention to teacher training. We will have help with this problem from the Department of Christian Education, but there is much that individual parishes can do now. For example, what use do we make of our professionally trained teachers? Do we use them to give practical instruction in psychology and methods to the untrained? Many of them would be glad to help.

The whole level of instruction in the Church School could be raised. Does the priest ever ask some capable layman or woman to prepare lectures on background subjects for his teachers? We like to boast of the number of well educated people on our parish lists and then behave as though the laity were a group

morons incapable of educating themselves or anyone else.

A third suggestion concerning the Church School is that we correlate our program more carefully with the everyday experiences of the students, especially on the junior and senior high level. The gap between secular education and the tendency toward humanism and the religious education could be bridged much more fully than it has been. We are as much to blame for the "compartmentalism" in the minds of our young people as the public school.

Far exceeding the Church School in its influence on the child is the home. What the child learns from the example set in the home can almost never be erased. Other factors may seem to affect this learning later; nonetheless the basic concepts thus acquired are seldom changed. Parents should be helped to understand this. They should also be helped to understand that along with their religious freedom goes the responsibility for the religious education of their children. Are we using all available parish resources

to help parents in this important task?

Are we supporting our Christian homes and our Church School with a strong parish family life which includes the children, or are we unwilling to be bothered with the confusion and noises of having the children worship with us? We forget or do not realize that we, like the early Christians, live in pagan communities. Perhaps it is because paganism still bears shreds of Christianity, or because pagan philosophies parade as Christian sects, or maybe because we enjoy our own paganism too much to label it properly, that we do not recognize our position.

However, our young people soon find that they are asked to accept standards of behavior and attitudes which are different from those of their friends and acquaintances. They experience, at times, the bitterness of rejection by their group as they take a stand. At such times, both parents and young people must lean heavily upon the whole parish family to witness to the truth of their religion and to provide that sense of belonging which

every human being needs. It is here that a parish which rejects its children fails its young people and loses them.

#### SUMMARY

Let us summarize briefly. Parochial schools, while of great importance as leaven in our church life, would seem, for reasons given, a doubtful solution to the problem of the religious education of the majority. Released time has the disadvantage of taking up public school hours unnecessarily. A reconnaissance of our parish resources should show us how to improve our church school, our homes, and our parish life.

If we are in earnest and are not afraid to sacrifice and work, we may yet attain the ideal of the Christian child in the public school learning democracy and brotherhood by living them, bringing to his classroom and his school activities his Christian philosophy, testing it against other philosophies until he develops into an adult with a wise tolerance and respect for others, yet knowing what he believes and why he believes it.

## A Pattern for Prayer

By the Rev. Frederick Ward Kates

So far as we know, there was only one thing that the twelve disciples explicitly asked Jesus to teach them, and that was how to pray.

This is the more remarkable, for they were men who had prayed all their lives. Reared in the religious traditions of Israel, they were no strangers to prayer; yet we read in St. Luke's Gospel: "And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray . . ."

Here was no unique or peculiar request. For this is a request each of us has made dozens of times, for we are all poignantly aware how difficult it is to pray, how feeble and grotesque are our random efforts at prayer, and how unsatisfying are our gropings. Like the twelve, we too, want to know how to pray and, in the words of James Montgomery, we make our appeal to the Master, saying:

"O Thou by whom we come to God,

The Life, the Truth, the Way,

The path of prayer thyself hast trod:

Lord, teach us how to pray."

(*The Hymnal 1940*, 419).

Our present purpose is to outline a pattern for prayer — a simple technique, a practical, tried-and-tested procedure,

### Seven Steps

1. Secure quiet first — be alone with God.
2. Practice the presence of God until you are aware that God is with you.
3. Voice adoration of God in words of love and praise.
4. Confess your sin, accept God's forgiveness — His giving you a new chance, a fresh start.
5. Pray for others — love on your knees.
6. Listen to God — let God speak and be heard.
7. Give thanks and return to your duties again.

that every man can use to advantage in his efforts to pray.

#### 1. Quiet first.

Quiet is the first essential as we set forth to achieve communion with God. "Enter into thy closet," counseled Jesus, "and when thou hast shut thy door, pray to thy Father . . ." Withdraw to your own room, shut the door, snap off the radio, and gird yourself into a mood of detachment and quiet and repose.

If no room is available, remember there is a church around the corner whose doors are open inviting men to enter and pray.

#### 2. Awareness of God.

Quiet achieved, the next step is to seek to practice the presence of God. As we shut the door on the world without, we must at the same time swing open wide the door of our life within to welcome there our Heavenly Father.

To achieve the awareness of God's presence that we seek, four things are required. First, we must focus all our attention on God and concentrate all our thought on Him who is the object of our desire. Secondly, we must persevere and not be disheartened. Thirdly, we must practice patient expectancy, and finally we must grant no place to hurry or haste.

One cannot pray and at the same time keep an eye cocked on the clock. It is necessary to take ample time, to make leisurely quiet time in which to invite and await an awareness of the presence of God.

#### 3. Adoration.

Adoration, the response of love and praise the worshipper instinctively makes when in the presence of God, is the third stage in prayer. As soon as awareness of

God comes, no matter how vague<sup>1</sup> nor how imperfect, then let there be the response of awe and wonder and praise. "Ascribe unto the Lord the honour due unto His name," the Psalmist directs us, and Jesus' instruction is clear: "When ye pray, say, Our Father, which art in heaven, Hallowed be thy name."

Adoration is, for beginners, the most difficult form of prayer, while for the person advancing in the art it is perhaps the easiest part of all. To the latter, words and motions of adoration and praise come spontaneously from the heart.

If for you an attitude of adoration and the words to express this do not come quickly, pause and think for a few minutes on some aspect of God's Being. Reflect, for example, on His holiness, His majesty, His power, or His love. Do this, and words of adoration will surely come flowing out of your heart to your lips and you will be discovering for yourself the truth of Bishop Brent's dictum — "prayer is love melted into worship."

#### 4. *Penitence, forgiveness, a new start.*

What follows next in the sequence of prayer is a strange and dread experience. It is compounded in part of penitence and in part of the reception of God's forgiving grace.

When we realize that we are standing naked in the presence of God, we feel instantly how unworthy, how unclean, how stained and soiled, and how evil we are, and so we beseech God to forgive us our sin and our evil.

We ask God to forgive us our sins, the wrong things we have done and also the right things we have not done — sins of commission and sins of omission. We ask God to forgive, meaning by that to wipe the slate clean, to give us a new chance, to grant us a new beginning.

#### 5. "Loving on our knees."

With confession, the unburdening of our sin, to God and with our appeal to Him for His forgiveness, there comes a release from tension and strain, and with this release there comes both the desire and the ability to pray not just for one's self and one's own needs but also for others.

Until we have gone through this experience of cleansing by God and of being restored to fellowship with Him on good terms as a friend, we are not ready to ask anything for ourselves, nor are we interested enough in our families and friends, our loved ones and neighbors, our world and all mankind, to ask God anything on their behalf.

Our concern up to this point has been entirely with ourselves. It is when we have straightened out ourselves with God, and only then, that we can and do present before God those petitions for others which constitute intercessory prayer.

"Loving on our knees" is how we understand this type of prayer; and so loving is the highest as well as often the only possible way of expressing interest and affection and care. Often there is little we can do for another but pray for him or for her, but this we should do, and, as a matter of fact, there is nothing greater that we can do.

#### 6. *Listening to God.*

It is right here, when we are deep in the act of prayer, that a reminder is in order to make time during prayer for silent listening to God. Our proper attitude should be, "Speak, Lord, for Thy servant heareth," and not, as is commonly the case, "Listen, Lord, for Thy servant has something very important to say."

We cannot stress too strongly the importance of silence and of quiet listening to God while engaged in prayer. The man of prayer knows that silence speaks "with deafening tones of God." When we think of the chatter, uttered or unexpressed, that most of us count as prayer, Fénelon's remark jumps before our attention: "How rare it is to find a soul quiet enough to hear God speak!"

#### 7. *Giving thanks to God for all things.*

The last step in prayer is giving thanks to God: "Now therefore, our God, we thank thee, and praise thy glorious name."

Thankfulness is the final stage of prayer: a single grateful thought to God we venture to say, is the most complete and perfect prayer. Yes, let thanksgiving and praise be always ingredients of your prayers.

Thank God for His just being, so what He is in Himself. Thank God for the benefits which He confers and for the blessings and mercies with which He visits us. Thank God for the joy of having enjoyed a few minutes with Him alone, for His forgiving us those things of which we are ashamed and afraid, to His restoring us to His fellowship, to raising us up on our feet again and giving us a new chance to prove ourselves His loving children and loyal friends.

After moments spent with God in prayer, express your thankfulness as best you are able and then go back to your duties refreshed and renewed and a new person.

## BOOKS

The Rev. FRANCIS C. LIGHTBOURN, Literary Editor

### Occupational Religion

OCUPATIONAL therapy has been found to work wonders; occupational religion — the sacraments, worship, and adoration — will be even more miraculous," writes M. M. Martin in *I Was Sick and Ye Visited Me* (London: Faith Press. In America: Morehouse-Gorham. Pp. x, 74. Paper, \$1.05).

Subtitled "A Manual for Priests on the Church's Ministry to the Sick," the book has two purposes: (1) "to meet the needs of the young priest who begins his work with a great deal of theory, but very little practical knowledge," and (2) that the laity who read it may "gain more knowledge of what they might expect from their parish priest in times of sickness, and also perceive that they have their own responsibilities in this ministry."

For this dual purpose Fr. Martin, who is rector of St. James', Colchester, and sub-warden of the Guild of St. Raphael (which seeks to revive the healing ministry in the Church), has provided an admirable treatise, the value of which will be far out of proportion to its size.

### Of Interest

HOW ancient is ancient history? "From Prehistoric Times to the Death of Justinian" (d. 565 A.D.), according to the subtitle of *Ancient History*, by Charles Alexander Robinson, Jr. (Macmillan. Pp. xxiii, 738. \$8).

A work of evident erudition and thoroughness: Part I, History and Prehistory; Part II, The Ancient Near East; Part III, Hellas; Part IV, The Hellenistic Age; Part V, The Roman Republic; Part VI, The Roman Empire.

Chronological tables, select bibliography, index, 138 photographs, 83 maps and diagrams. Attractively produced.

Intended primarily for the student, but also for the general reader, *Main Currents in Modern Political Thought*, by John H. Hallowell, aims, according to the author, to give more attention than is usual in such works to "the philosophical premises and theological presuppositions of modern political theory" (Henry Holt, 1950. Pp. xii, 759. \$6.75).

Author is Associate Professor of Political Science at Duke University, and a Churchman.\*

Blanche Carrier, well known for her *How Shall I Learn to Teach Religion*, is the author of *Free to Grow* — just published — each chapter of which "explores the possibilities in some particular aspect of the discoveries of psychology in the last generation" (Harpers. Pp. vii, 241. \$3). Candidate for further review.

\*Quotable: "Only if we are concerned about the salvation of our souls shall we be of much use in saving the world, only if our eyes are focused on the Kingdom of God shall we see with clearer vision what needs to be done here and now, only if we surrender our wills, as completely as we can, to the will of God, will we be enabled by the power of God to make the self-sacrifices which the salvation of the world demands — in short only by aiming above the world shall we succeed in mastering the world" (p. 695).

A documented history of the public school system has been given in *The American Common School*, by Lawrence Cremin, with a foreword by George Counts (Bureau of Publications, Teachers College, Columbia University. xi, 248. \$3.50).

Part I, The Cultural Roots of the Common School; Part 2, The Common School as an Educational Ideal; Part 3, The Common School Takes Root in Practice; Part 4, The American Common School: 1850. Bibliography. Index.

William Mason Smith (1818-1851) was the grandson of the Rt. Rev. Robert Smith, first Bishop of South Carolina (Number 6 in the American episcopate). *William Mason Smith Family Letters 1860-68* contains correspondence during that period of William Mason Smith's widow, Eliza Carolina Middleton Huger (1824-1919), edited by Daniel E. Huger Smith, Alice R. Huger Smith, and Arney Childs (University of South Carolina Press, 1950. Pp. xxiv, 292. \$5).

A carefully documented work, of interest for the light it throws on Southern conditions and sentiment in the civil war and post-civil war period.

Attractively produced and illustrated from old family pictures.

Designed "to help young people both in clubs and in private devotions to offer prayers for the world which are both intense and informed," *God's World in Prayer*, by Ian Shevill, with foreword by the Bishop of London, makes a most attractive intercessory manual (SPG. Pp. 3/6).

Taking the countries of the world in the order in which they became parts of the Anglican Communion, the scheme for each country includes four pages: 1—description of country and people; 2—meditation and prayer; 3—picture of type of person prayed for; 4—blank page for newspaper clippings, in order that those who use the manual may "base their intercessions on the morning's headlines."

Another collection of prayers is *A Parish Book of Daily Prayers*, compiled for use in St. Peter's Church, Philadelphia (rector, the Rev. Allen Evans).

A generous assortment of prayers from the Book of Common Prayer and other sources, so bound as to lie open perfectly flat while in use (available from the Parish Office of St. Peter's Church, 3d and Pine Sts., Philadelphia, Penna. Pp. 17. \$1 — which "will be returned to the Book Fund to meet the final costs of publication").

Another life of our Lord has appeared — this time written for teen agers, *The Life of Jesus*, by Donald F. Irvin, illustrated by Ralph P. Coleman (Muhrberg Press. Pp. 220. \$3).

## Memo to every Reader:

THE LIVING CHURCH is growing and improving steadily because of the support of its readers. More and more Churchmen are coming to know what the whole Church is thinking and doing. To speed up this important process we urge every reader to help extend the usefulness of his magazine by a simple, yet effective means—introducing it to two of his fellow-Churchmen.

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# Saint Barnabas (Prayer Book June 11th)

This blessed saint has always occupied a rather soft, warm spot in our heart. We've always felt that he was of great consequence back there in the days of the very early Church, but his misfortune was that his lot had to be cast sharply up against the rigorous, vigorous life, attitudes and opinions of Saint Paul, who, never a shrinking violet, could doubtless make things trying for those who disagreed with him. Saints have their quirks, too, even like you and us. And, we rather relish Saint Barnabas finally standing up to Saint Paul in that dispute over Mark, and right or wrong, he stuck by his at-the-time rather weak nephew, and it must have always been a secret pleasure to him to later see Saint Paul be glad of

the companionship of that same Mark.

To us, Saint Barnabas has always stood for graciousness, a reasonable willingness to play second fiddle when the FIRST fiddle was REALLY playing first fiddle, and tradition has it that Saint Barnabas used bountifully of his ample means in the spreading of Christ's Kingdom.

So, there, we learn from Saint Barnabas gracious living (a nearly lost art), a willingness to work under a leader when he really LEADS, AND a liberal putting of his financial resources at Our Lord's disposal. Doubtless, he was one of our earliest tithers. We've enjoyed writing about Saint Barnabas. We wish we had more churches named after him.

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## DIOCESAN

**NORTHERN MICH.** — Without a cathedral since 1939, the diocese of Northern Michigan, at its annual convention, authorized Bishop Page to appoint a committee to study the need and location of a diocesan center. The center would include a cathedral, offices and bishop's residence. In his address Bishop Page reviewed the diocese's progress during the past year and asked the diocese to consider: (1) Planned development of use of lay ministers in mission fields to help meet the serious clergy shortage. (2) A concerted effort to recruit well-qualified young men for the ministry. (3) More thoughtful emphasis on the part of both clergy and laity in getting and training candidates for confirmation.

**VIRGINIA** — Capital expansion amounting to at least \$1,300,000 is the aim of a two-year campaign voted into existence by Virginia's annual council. The expansion plans cover both church extension and the diocese's seven schools.

**ELECTIONS.** Synod: clerical, B. B. C. Lile, R. S. Harp, Jr., D. H. Lewis, Jr., D. A. Boogher; lay, J. P. Massie, W. N. Chin, Jr., J. R. Ayers, Jr., C. C. Lamond.

**OLYMPIA** — The most successful year in the history of the diocese of Olympia was reviewed by Bishop Bayne in his annual address to convention. There were over 1000 confirmations. The communicant list numbers approximately 15,000. The diocese's largest budget, \$126,000, was adopted for 1951, and the college work allocation upped to \$8000.

**ELECTIONS.** New standing committeemen: clerical, R. N. Twitchell; lay, N. A. McKown, Harold Shefelman, C. S. Polson. New diocesan councilmen: clerical, J. R. Wyatt, Victor Hatfield; lay, Robert Walz, James Matsuoka.

**CHICAGO** — A diocesan investment trust, establishment of which was voted by Chicago's convention, will provide an opportunity for corporations, parishes, institutions, and agencies in the diocese to invest their capital funds in a central fund. Convention also voted to try to raise \$100,000 annually through a diocesan contributor's fund. Of this fund 50% will be used for missionary advance, 25% for social service advance, and 25% for the program of the National Church. New chancellor of the diocese, the first to be elected since 1941, is Walter S. Underwood. Four missions were admitted as parishes.

**MAINE** — Four anniversaries were observed at Maine's convention. The missionary service was in thanksgiving for Bishop Loring's ten years as diocesan. The bishop was honored at a dinner at which Clifford P. Morehouse, editor of *The Living Church* spoke and pre-

the bishop with a medal representing THE LIVING CHURCH award for distinguished service. Also especially honored were the Rev. Herbert Pulsifer, who was celebrating the golden anniversary of his ordination, the Rev. Canon Ernest A. Pressey, who was attending his annual convention, and the Rev. Canon Andrew E. Scott, S.T.D., who was celebrating 45 years of canonical residence in Maine. Convention sent messages urging Congress to send grain to India.

**ELECTIONS.** New diocesan councilmen: G. W. Clark, M.D. Synod: clerical, R. F. Sweetser, J. E. Beck, A. R. Smith, E. O. Kenyon; lay, R. B. Dr. Soule, L. E. Kimball, Jr., A. C. Beane.

**WESTERN N. Y.** — "Think in terms of human lives, not in dollars and cents," Bishop Gordon of Alaska suggested to a joint session of Western New York's convention and woman's auxiliary, at which he was a guest speaker.

The diocese is establishing a trust fund of July 1st, with an initial capital of \$10,000. Parishes will have an opportunity to invest or withdraw twice each year. It is expected to be of special value to parishes that have endowments and trust funds too small to invest profitably on an independent basis.

Convention considered and then side-tracked a proposal to make women eligible for election as wardens and vestrymen.

**ELECTIONS.** Standing committee: clerical, L. R. Peter, A. A. Corti; lay, J. K. Bush, A. H. Baxter, Charles Wells. Synod: clerical, G. F. O'Pray, H. D. Kelly, R. B. Townsend; lay, W. M. Bernhardt, L. Brady, Warren Cutting.

**PIOTTSBURGH** — Ten thousand coal miners and their families from southwestern Pennsylvania rallied to observe John Mitchell\* Day in Monongahela, Pa. Chairman of the gathering was vestryman Michael Budzanowski of Mary's Church, Charleroi. Mr. Budzanowski is regional director of the United Mine Workers. He is a former Roman Catholic who came into the Church through the influence of his present rector, the Rev. Joseph Wittkofski. The rector of St. Paul's Church, Monongahela, the Rev. Ward R. Smith, spoke at the rally, brought greetings from Bishop Purdie, and pronounced the benediction.

**ORTH CAROLINA** — The verdict on the diocese's financial condition, reported to North Carolina's convention, was "sound." There was a \$26,036.50 increase in the Church's Program fund. Convention created committees on the armed forces, music, and survey of the diocese. Innovation was a director of publicity, with assistants, to keep the secular press informed.

**ELECTIONS.** New standing committeeman: Rev. Mr. Holder. New executive councilmen: clerical,

J. McD. Dick, E. B. Jeffress, J. C. Mott; F. O. Clarkson, Clary Holt, John Southerland, S. B. Alexander, R. G. Stone. Synod: clerical, R. L. Crandall, J. R. Fortune, Mr. Holder, Mr. Jeffress, Ralph Kimball, T. J. C. Smyth; lay, E. G. Peoples, Gordon Poidexter, M. N. Shaw, Cleveland Thayer, H. W. Worth, Harold Trigg.

**FOND DU LAC** — The largest total ever achieved in the diocese for the Church's program, with quota pledged in full, was announced at Fond du Lac's annual council. Three hundred people attended sessions which were held at the Church of the Intercession, Stevens Point, Wis., in honor of the parish's approaching centennial year. Council enthusiastically received plans from two missionaries from Wisconsin's Door County for a new mission, the first in some time, at Sturgeon Bay. Construction is to begin within the year.

**ELECTIONS.** New standing committeemen: E. W. Webster, T. C. Hanna. New executive board members: Rev. W. J. Spicer, R. W. Smith, R. G. Sayer, J. R. Sawtell. New examining chaplain: Rev. J. H. Pearson. Synod: Clerical, Fr. Spicer, W. F. Christian, William Elwell, G. K. Hill; lay, John Bonini, Mr. Sayer, Mr. Sawtell, Allen Earle.

**OREGON** — During the centennial celebration of the beginning of Church work in Oregon Bishop Dagwell confirmed 482 candidates, was present at 27 special services attended by a total of 5200 people, and covered 2880 miles.

In his visits to each of Oregon's parishes and missions he traveled the length of the diocese along highways lined with rhododendron and Scotch broom at the height of their growing season. Bishops from neighboring dioceses and districts, which were carved out of the original diocese of Oregon, also took part in the celebration.

**UTAH** — Colorful Bishop's Day at the Ute Indian Mission at White-rocks, Utah, was notable this year for the warmth of greeting extended to the new Bishop of Utah, the Rt. Rev. Richard S. Watson. The Eucharist was celebrated by the Bishop before an altar set on the wide lawn surrounding the mission with the snow-covered Uintah Mountains in the background. The clergy from all parts of Utah were led in procession by Indian acolytes and choir.

At noon, members of St. Elizabeth's Woman's Guild, all Indians, assisted by faculty of the Indian School served lunch to over 800 Indians from the reservation and friends who came from any of the parishes of Utah.

Bishop's day is held on the last day of the Indian boarding school at White-rocks so that the children's families may participate.

**DALLAS** — The bulletin of the Dallas Cathedral provides some interesting statistics gathered by the dean as he worked on the diocesan journal: Parishes five years ago 29, today 33; missions 19, 43; unorganized missions 6, 6.

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Nineteen of the 200 students receiving degrees from Union Theological Seminary at its annual commencement were Churchpeople. The Rev. James A. Pike, chaplain of Columbia University, received the B.D. degree.

## COLLEGES

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Daniel Baker College has been approved by the Office of the Attorney-General for the admission of foreign students from areas of the world under military occupation. The first student to be admitted under this approval is Miss Tahito Nagasawa of Tokyo, Japan, who is being sent to Daniel Baker by the Rt. Rev. Kenneth Viall, Assistant Bishop of Tokyo, to study Church work.

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## DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

### Orville Ernest Watson, Priest

The Rev. Canon Orville E. Watson, professor emeritus of Bexley Hall, and a tired priest of the diocese of Ohio, died May 17th in Gambier, Ohio. Dr. Watson was 94 years of age. From 1903 to 1934 he occupied the chair of New Testament at Bexley Hall.

Dr. Watson completed his undergraduate studies in 1882 at Ohio Wesleyan University, and received the doctorate in divinity from it in 1906. He was graduated from Bexley in 1893. Kenyon College conferred the L.H.D. degree upon him in 1938. He was unmarried.

### Melbourne Rudolph Hogarth, Priest

The Rev. Melbourne Rudolph Hogarth, 45, formerly vicar of St. Martin's Church, Watts, Los Angeles, died at the Veterans Administration hospital in Los Angeles on May 16th. He had suffered a long illness, contracted while on duty in the South Pacific as an army chaplain during World War II.

Mr. Hogarth came to Los Angeles after the war. He had previously served at Augustine's Church, Wichita, Kans.; St. Simon's Mission, Topeka, Kans.; St. Phillips' Church, Cumberland, Md.; and St. Thomas' Church, Minneapolis. He received his theological education at the General Theological Seminary, New York, N. Y.

Mr. Hogarth is survived by his wife and two young daughters.

### Frederick W. Baker, Priest

The Rev. Frederick W. Baker, former vicar of St. Paul's Church, Kennewick, and the Church of Our Saviour, Pasco, Wash., died on May 12th after a long illness. He was 49.

Fr. Baker was born in England, and served most of his ministry in Canada.

He became vicar of the Kennewick field in 1949. Only four months later he suffered a partial paralysis from which he never recovered. He is survived by his widow and one son.

### Paul R. R. Reinhardt, Priest

The Rev. Paul Raphael Rufus Reinhardt, rector of St. James Church, Prospect Park, Pa., and vicar of the mission of St. John the Evangelist, Essington, Pa., died on May 11th. He also served as priest-in-charge of St. Peter's Church, Clarksboro, in the diocese of New Jersey.

Fr. Reinhardt was born in San Juan, Puerto Rico, in 1890. After attending Nashotah House and the General Theological Seminary he was ordained deacon in 1913, priest in 1914. Before coming to St. James', Prospect Park, in 1930, Fr. Reinhardt served the Church in Ponce

and Farjardo, Puerto Rico; Saginaw, Mich.; Chicago and Kankakee, Ill. He was deputy to the General Convention of 1916 from Puerto Rico.

Fr. Reinhardt is survived by two sisters.

### Griffin M. Cutting, Priest

The Rev. Griffin M. Cutting, D.D., 81, associate rector of St. Paul's Church, San Diego, Calif., died on May 15th at Scripps Memorial Hospital, San Diego, Calif., of injuries received when he was struck by an automobile on May 13th in Del Mar.

He was ordained at Oakland, Calif., in 1897 for the Diocese of Tokyo, Japan, where he served for many years.

### May Lottie Baker Restarick

The widow of the first American bishop of Honolulu, Mrs. Henry Bond Restarick, died on May 18th after an illness of 30 months. Her life had been a strong link between modern Hawaii and the Hawaii of the earliest days of the Church.

Mrs. Restarick was born May Lottie Baker in Fulton City, Ill. on May 12, 1860.

The Restaricks had three children. Only one of them, Constance Withington, survives. Also surviving are a large number of grandchildren and great-grandchildren.

Mrs. Restarick was known as an accomplished poet and a gifted letter writer. She was active in women's work in the Church and a dedicated worker for Church enterprises.

The Restaricks made it possible for Bishop Manning to enter the University of the South and take his first steps toward the priesthood.

### Ernest Edward Briggs, SSJE

Ernest Edward Briggs, a lay brother in the Society of Saint John the Evangelist, died suddenly in Boston on April 26th. Brother Edward was born in McKeesport, Pa., where he made his home for many years, and where he served as a letter carrier.

He was admitted as a postulant in the Society in 1917, when he was 37 years of age. He was professed in 1922.

### Ruth Comer MacAdie

Ruth A. Comer MacAdie, wife of the rector of St. John's Church, Passaic, N. J., died April 24th in Passaic General Hospital after a long illness.

Surviving are her husband; a son, John A. MacAdie; her mother, Mrs. John M. Comer; a brother, Fred Comer; and three sisters, Mrs. Ernest Patchen, Mrs. William Stagler, and Mrs. Floyd Richards.

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## CHANGES

### Appointments Accepted

The Rev. Richard S. Bailey, formerly rector of the Church of the Holy Comforter, Drexel Hill, Pa., will become rector of All Saints' Church, Rehoboth Beach, Del., on June 15th. Address: 20 Olive Ave.

The Rev. John Robert Bill, formerly associate rector of Grace Church, Madison, Wis., will become rector of St. Peter's Church, San Pedro, Calif., on June 15th.

The Rev. Keith R. Dean, formerly rector of Trinity Church, Detroit, is now serving the Church of the Nativity, Lewiston, Idaho.

The Rev. John R. Edler, formerly priest in charge of Grace Church, Huntington Station, L. I., N. Y., will become rector of Trinity Church, Irvington, N. J., on July 1st. Address: 42 Myrtle Ave., Irvington 11.

The Rev. Robert J. Evans, formerly priest in charge of Calvary Church, Cairo, N. Y., and the churches at Palenville and Ashland, is now serving Grace Church, Cobleskill, N. Y. Address: 6 Washington Ave.

The Rev. F. Albert Frost, formerly curate at St. Stephen's Church, Providence, R. I., is now rector of St. John's Church, Camden, N. J. Address: 525 Royden St.

The Rev. Clarence R. Haden, Jr., formerly rector of St. Philip's Church, Durham, N. C., is now executive director of the Presiding Bishop's Commission on Laymen's Work. Address: 281 Fourth Ave., New York 10.

The Very Rev. Dr. John M. Krumm, dean of St. Paul's Cathedral, Los Angeles, is now president of the Church Federation of Los Angeles, succeeding Dr. Frank B. Fagerburg, pastor of the First Baptist Church.

The Rev. O. Malcolm Langley, formerly rector of St. John's Church, Havre de Grace, Md., will become rector of St. John's Church, Mankato, Minn., on June 16th.

The Rev. Charles S. Liles, formerly rector of All Saints' Church, Grenada, Miss., and priest in charge of Grace Church, Carrollton, and the Church of the Nativity, Water Valley, is now associate rector of St. Andrew's Church, Jackson, Miss. Address: Box 1866.

The Rev. Dr. Harry Sherman Longley, formerly rector of St. John's Church, Charleston, W. Va., will become rector of Holy Trinity Church, Nineteenth and Walnut Sts., Philadelphia, on September 1st.

The Rev. John Reardon McGrory, formerly rector of All Saints' Church, Leonia, N. J., will become rector of St. Paul's Church, Bound Brook, N. J., on July 1st. Address: 214 Church St.

The Rev. Artley B. Parson, formerly assistant at St. George's Church, New York, will become rector of the Church of the Good Shepherd, Fitchburg, Mass., in September. Address: 4 Parsons St.

The Rev. Edward I. Swanson, formerly vicar of Trinity Church, North Scituate, R. I., and the churches at Foster and South Scituate, will become rector of the Church of the Good Shepherd, Clinton, Mass., on August 1st. Address: 353 Elm St.

The Rev. R. Sherwood Van Atta, formerly assistant at the Chenango County missions, Norwich, N. Y., is now missionary in charge of the Church of the Epiphany, Trumansburg, N. Y., and Christ Church, Willard. He is also chaplain at the Wilard State Hospital. Address: 1 Elm St., Box 172, Trumansburg.

The Rev. Franklyn Y. Weiler, formerly assistant at the Warren County Missions, N. J., is now curate at St. Paul's Church, Paterson, N. J.

The Rev. Newton C. Wilbur, formerly at St. John's Church, Bellevue, Ky., is now rector of the Church of the Transfiguration, Washington.

### Armed Forces

The Rev. James W. Rice, who has been serving St. Mary's Church, Dade City, Fla., is now a chaplain with the rank of captain in the armed forces. Address: 712th AAA, Camp Stewart, Ga.

### Changes of Address

The Rev. Solomon N. Jacobs, priest in charge of St. George's Church, Gatun, and the Church of St. Mary the Virgin, Silver City, C. Z., should be addressed, until September 1st, at 107 Gates Ave., Brooklyn 16, N. Y.

The Rev. George Kirwan, retired priest of the diocese of Tennessee, should no longer be addressed at Box 534, Jacksonville, Ark., but at 102 Gallo Circle, Jacksonville, Ark.

The Rev. Edmund L. Malone, Jr., rector of All Saints' Church, Weatherford, Tex., should now be addressed at Box 92, Weatherford.

The Rev. Benjamin Miller, professor at Stephen College, Columbia, Mo., should be addressed there rather than at 1414 Rosemary Lane.

The Rev. John P. Moulton, formerly chaplain of Iolani School, Honolulu, may now be addressed at 171 S. Fifth East St., Salt Lake City 2, Utah. He will become chaplain of Hawaii Episcopal Academy, Kamuela, in September.

The Rev. J. H. Pagan, retired priest of the district of Arizona, has had a change of address from 3204 N. W. Twenty-Seventh St. to 1942 N.W. Twenty-Fifth Ave., Miami 35, Fla.

The Rev. Newton C. Wilbur, who recently became rector of the Church of the Transfiguration, Washington, D. C., may be addressed at 1419 Gallatin St. N. W. The number at the church is 1415.

Lieut. Col. Paul Rusch, liaison representative of the American Committee for the Brotherhood of St. Andrew in Japan, has returned to Japan and may be addressed at St. Luke's Hospital, 19 Akashicho, Chuo Ku, Tokyo.

### Resignations

The Rev. J. Ord Cresap is resigning as priest in charge of the Churches of the Mediator, McBee, Miss., and the Redeemer, Magnolia, and Christ Church, Summit. He is retiring from the active ministry and may be addressed after July 1st at the Episcopal Conference Center, Way, Miss.

The Rev. Edd L. Payne, formerly vicar of St. Martin's Church, New Boston, Tex., and Christ Church, Clarksville, has entered the novitiate of the Order of the Holy Cross, West Park, N. Y.

The Rev. S. Henry White has resigned as priest in charge of St. Simon's Mission, Croom, Md. Address: 1859 N. Twenty-Fifth St., Philadelphia 21.

### Ordinations

#### Priests

**Arkansas:** The Rev. Charles Thomas Chambers, Jr. was ordained priest on May 18th by Bishop Mitchell of Arkansas at Trinity Cathedral, Little Rock, Ark. Presently, the Very Rev. C. P. Lewis; preacher, the Rev. W. J. Petter. To be priest in charge of St. Mark's Mission, Hope, Ark., and St. James' Mission, Magnolia. Address: 420 West Ave. D., Hope, Ark.

**Nebraska:** The Rev. Jess Lee Hansen was ordained priest on May 18th by Bishop Brinker of Nebraska at St. John's Church, Broken Bow, Neb. Presently, the Rev. F. B. Muller; preacher, the Rev. Dr. W. P. Barnds. To be priest in charge of St. John's, Broken Bow, and Holy Trinity

## SCHOOLS

### FOR BOYS

#### CATHEDRAL CHOIR SCHOOL NEW YORK

A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the service in the Cathedral. The houses in our school are small with the result that boys have individual attention, and very high standards are maintained. The school has its own buildings and playgrounds in the close. Fee—\$450.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and information address: The CANON PRECENTOR, Cathedral Choir School, Cathedral Heights, New York City

#### ST. PAUL'S SCHOOL

Garden City Long Island, N. Y.  
A Church Boarding School for boys. Est. 1877. Small class plan, sound scholarship work. College preparation. Boarding dept. from 5th grade through high school. All sports and activities. Catalogue. St. Paul's School, Box L, Garden City, L. I., New York.

## NOTICES

### DIED

SALTANSTALL, Susan Hunter, widow of the late Andrew H. Michle Saltanstall of New York, died Saturday, May 12, at the home of her daughter, Arthur Grymes, Jr., Easton, Maryland. Funeral services were held from Christ Church, Easton, Sunday, May 14, at 5 P.M. Interment Tuesday in Green Wood Cemetery, Brooklyn, N.Y.

## CLASSIFIED

### AGENTS WANTED

CHRISTMAS CARDS—Highest profits for yourself, club or organization selling finest Robin Hood cards. Unexcelled Religious Scripture-Texts, Birthday, Everyday and Gift Wrapping assortments. Gift stationery items. Outstanding Personal Samples on approval. ROBINSON CARDS, pt. N-5, Clinton, Mass.

### BELLS AND CARILLONS

CHURCH-BELLS—Genuine tower-carillon. On exhibition Industrial fair Toronto: A—Genuine bell of 37 finest, tuned bronze bells. B—Finest bronze Church-bells, tower-clock. Famous make, available after close of fair. Special offer. Information: Donald Beggs, 1204 Walnut St., Philadelphia, Pa.

### BOOKS

E BUY USED BOOKS. Send list or ask about our purchase plan. Baker Book House, Dept. LC, and Rapids, Mich.

SEED AND NEW BOOKS. Liturgy, ceremonial, dogmatics, commentaries, devotional, psychology. Send for list. Books are cheaper in England. Michell, 29 Lower Brook St., Ipswich, England.

### CHURCH ENVELOPES

CHURCH and Church School weekly collection envelopes—duplex, single and triplex. Write for prices and samples. MacCalla & Company, 3644 Market St., Philadelphia 4, Pa.

### CHURCH FURNISHINGS

ANTIQUES SANCTUARY-LAMPS. Robert Robbins, 1755 Broadway, New York City.

### LIBRARIES

LIBRARY OF ST. BEDE, 157 East 72d Street, New York 21, New York. Closed for the summer after June 1st. Will reopen Wednesday, October 3, 1951.

### LINENS AND VESTMENTS

INEST IRISH LINENS For All Church Uses now available at unchanged prices. Also Cassock loth, Vestment Patterns. Embroidery, designs, fine threads and instruction books, English and U.S. list and Samples free. Mary Fawcett Co., Box 86, Chillicothe, Mo. (Formerly Plainfield, N.J.)

CATHEDRAL STUDIO, Surplices, albs, stoles, burses, veils, Altar Linens, Material by yd. Two new books in 2d Edition. "Church Embroidery & Church Vestments" complete instructions, 128 pages, 95 illustrations. Patterns drawn to scale for perfect enlargement, price \$7.50. Handbook for Altar Guilds, 53c. Address: Miss L. V. Mackrill, 1 W. Kirke St., Chevy Chase 15, Md.

ALTAR LINENS BY THE YARD: From one of the widest selections of Church linens in the United States, I am always pleased to submit free samples. Outstanding values; unsurpassed quality, imported direct from Ireland. Also, transfer patterns, linen tape and Plexiglass Pall Foundations. 3" at 75 cents, 5½", 6", 6½", 7" at \$1.00. Mary Moore, Box 394-L, Davenport, Iowa.

ALTAR LINENS, Surplices, Transfer Patterns. Pure linen by the yard. Martha B. Young, 570 E. Chicago St., Elgin, Ill.

## CHANGES

Callaway. Address: 612 N. Tenth St., Broken Bow.

Ohio: The Rev. Richard O. Harig was ordained priest on May 19th by Bishop Tucker of Ohio at the University Chapel, Bowling Green, Ohio. Presenter and preacher, Rev. Dr. W. F. Tunks. To be priest in charge of St. John's Mission, Bowling Green. Address: 310 N. Church St.

The Rev. Alfred W. Jarvis was ordained priest on May 20th by Bishop Tucker of Ohio at Trinity Church, Toledo, Ohio. Presenter, the Rev. Benedict Williams; preacher, the Rev. Arthur Hargate. To be priest in charge of St. Mark's Church, Sidney, Ohio. Address: 233 N. Miami Ave.

Western New York: The Rev. Ralph Carmichael was ordained priest on May 18th by Bishop Scaife of Western New York at the Church of the Good Shepherd, Buffalo. Presenter, the Rev. J. J. Post; preacher, the Rev. H. R. Landon. To be director of Christian education of the Council of Churches of Buffalo and Erie County. Address: 1272 Delaware Ave., Buffalo 9.

The Rev. Robert E. Davis was ordained priest on April 25th by Bishop Scaife of Western New York at St. Paul's Church, Lewiston, N.Y., where the new priest will be rector. Presenter, the Very Rev. B. B. Hammond; preacher, the Rev. W. T. Heath. Address: Box 57, Lewiston.

### Deacons

Mississippi: Alban Emile Joffrion was ordained deacon on April 4th by Bishop Gray of Mississippi at St. John's Church, Laurel, Miss. Presenter, the Rev. W. S. Mann; preacher, the Rev. Dr. H. W. Wells. Upon graduation from the School of Theology, University of the South, he will become deacon in charge of the Churches of the Resurrection, Starkville, Miss., the Incarnation, West Point, the Ascension, Brooksville, and chaplain to Episcopal students at Mississippi State College. Address: Starkville.

New Jersey: Russell Abbott Smith was ordained deacon on March 31st by Bishop Banyard, Suffragan Bishop of New Jersey, at the Church of St. Luke the Evangelist, Roselle, N.J. Presenter and preacher, the Rev. G. F. Kreuter. To be vicar of St. Mark's Church, Kearnsburg, N.J., and St. Clement's Church, Belford. Address: St. Mark's Rectory, Myrtle Ave. and Fourth St., Kearnsburg.

Rochester: Thomas William Murray was ordained deacon on May 18th by Bishop Stark of Rochester at Zion Church, Palmyra, N.Y., where the ordinand will be deacon in charge. Presenter, the Rev. E. D. Brown; preacher, the Rev. F. M. Winnie. Address: 114 Canandaigua St.

### Depositions

The Rev. John Thomas Payne, presbyter, was deposed on May 2d by Bishop Loring of Maine, acting in accordance with the provisions of Canon 60, Section 1.

### Corrections

The Rev. John C. Henry, formerly assistant rector of St. Paul's Church, Alexandria, Va., is now priest in charge of St. James' Church, Lewisburg, W. Va., and the Church of the Incarnation, Roanoke. Correct address: 303 Echols St., Lewisburg, W. Va. He has no connection whatsoever with the Church of the Ascension, Hinton. His new work was incorrectly described in the May 20th issue.

RATES (A) Minimum price for first insertion, \$1.50; each succeeding insertion, \$1.00. (B) All solid copy classifications: 10 cts. a word for one insertion; 9 cts. a word an insertion for 3 to 12 consecutive insertions; 8 cts. a word an insertion for 13 to 25 consecutive insertions; and 7 cts. a word an insertion for 26 or more consecutive insertions. (C) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion. (D) Non-commercial notices of Church organizations (resolutions and minutes): 10 cts. a word, first 25 words; 5 cts. per additional word. (E) Church Services, 65 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager. (F) Copy for advertisements must be received by The Living Church at 407 East Michigan St., Milwaukee 2, Wis., 12 days before publication date.

## CLASSIFIED

### POSITIONS OFFERED

RECTOR WANTED—Married man of Moderate Churchmanship for Small City Parish close to New York City in diocese of Newark. A good parish plant in residential section. No debts. Address all inquiries to The Warden stating qualifications. All will be treated as confidential. Reply Box G-589, The Living Church, Milwaukee 2, Wis.

GROWING PARISH in suburb of large midwestern city has opening for Curate. Would like a priest with some experience and liking for young peoples work. Pleasant residential section with excellent public schools. Reply Box C-583, The Living Church, Milwaukee 2, Wis.

NEW YORK CITY Fire Insurance Company wishes to secure services of experienced appraiser with fire insurance knowledge. Travel required. Excellent opportunity for right man. Reply Box C-580, The Living Church, Milwaukee 2, Wis.

WANTED by Clergyman now widower, House-keeper—Companion, cultured, age about thirty-five. Reply Box H-582, The Living Church, Milwaukee 2, Wis.

NEW YORK CITY Fire Insurance Company wishes to secure services of accountant with fire insurance knowledge. Excellent opportunity for right man. Reply Box C-581, The Living Church, Milwaukee 2, Wis.

ASSISTANT for unique Episcopal missionary work for Navy families. Write: Chaplain Harry Leigh-Pink, Navy Family Chapel, 451 W. Ocean Blvd., Long Beach, Calif.

### POSITIONS WANTED

PRIEST, Prayer Book Churchman desires work. Reply Box R-588, The Living Church, Milwaukee 2, Wis.

ORGANIST-CHOIRMASTER and school teacher, male, 35, married, desires position in an active church and school set-up. Experienced in adult and children's choirs. Churchman. Reply Box J-577, The Living Church, Milwaukee 2, Wis.

RECTOR Eastern parish, married, 46, Central Prayer Book Churchman with good record, desires change to progressive moderate size parish. Adequate salary and rectory required. Reply Box M-587, The Living Church, Milwaukee 2, Wis.

RECTOR, large church, Midwest, wishes to supply July and August, Washington, D.C. or vicinity. Reply Box W-586, The Living Church, Milwaukee 2, Wis.

WIDOW, mature, clergyman's daughter desires position in cultured family as companion-secretary, summer or permanent. Can type, drive car, will travel. Reply Box: W-584, The Living Church, Milwaukee 2, Wis.

PRIEST—61, married, excellent health. Rector present over 29 years, liberal Evangelical, desires position as Associate Rector & Assistant in preaching and pastoral duties. Available October 1951 to serve from September through June. Diocese of Connecticut, Newark, New York, Pennsylvania, preferred. Reply Box D-583, The Living Church, Milwaukee 2, Wis.

SUCCESSFUL RECTOR, 36, married, Ed.D.; desires position as Chaplain, and/or teacher of Religious Education, English, or Social Studies in College or Secondary School. Reply Box W-564, The Living Church, Milwaukee 2, Wis.

### SHRINE

LITTLE AMERICAN SHRINE Our Lady of Walsingham, Trinity Church, 555 Palisade Ave., Cliffside Park, N.J., welcomes Petitions, Intercessions, and Thanksgivings.

### WANTED

WANTED: One set of used red Eucharistic Vestments. Rev. William Tate Young, St. Stephen's Episcopal Church, 409 S. Crockett St., Sherman, Texas.

WANTED—one copy, Plainsong Accompaniment by J. H. Arnold, published by Oxford. Mrs. Paul Mozingo, 5716 Lowell Ave., Indianapolis 19, Ind.

# GO TO CHURCH THIS SUMMER

The rectors of the churches listed here request you to make this your summer slogan, and invite you to attend Church services, whether you are away on vacation or at home.



## SAN FRANCISCO, CALIF.

### ADVENT OF CHRIST THE KING

Rev. Weston H. Gillett, 261 Fell St. nr. Gough  
Rev. Francis Kane McNaul, Jr.  
Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily 7:30 ex Sat; Fri, Sat & HD 9:30; 9 MP; 5:30 Ev; 1st Fri HH 8; C SAT 4:30 & 7:30 by appt

### ST. FRANCIS'

Rev. Edward M. Pennell, Jr.  
San Fernando Way  
Sun 8, 9:30 & 11; HC Wed 7:15; HD & Thurs 9:15

## DENVER, COLO.

### ST. ANDREW'S

Rev. Gordon L. Groser, v  
2015 Glenarm Place  
Sun Masses 8, 11; Daily Masses 7:30 ex Mon 10; Thurs 7; C Sat 5-6  
Three blocks from Cosmopolitan Hotel.

## WASHINGTON, D. C.

### ST. PAUL'S

2430 K. St., N.W.  
Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8;  
Mass Daily ex Sat 7; Sat 12; Prayer Book days  
7 & 12 Noon; C Sat 5-6

## CHICAGO, ILL.

### ST. BARTHOLOMEW'S

Rev. John M. Young, Jr. r  
6720 Stewart Avenue  
Sun 7:30, 9, 11 HC; Others posted

### ST. JAMES

Huron at Wabash  
Rev. H. S. Kennedy, D.D.; Rev. P. M. Hawkins, Jr.  
Sun 8, 10, 11; Daily 7:30, Wed 10

### OUR SAVIOUR

Rev. William R. Wetherell  
530 W. Fullerton Pkwy. (Convenient to the Loop)  
Sun Masses: 8 & 10; Daily Mass; C Sat 4-5, 8-9

## DECATUR, ILL.

### ST. JOHN'S

Church & Eldorado Sts.  
Sun 7:30 HC, 10:30 Cho Eu & Ser, Ch 5 9:30 & 10:30; Daily 7:15 MP, 7:30 HC & by appt

## EVANSTON, ILL.

### ST. LUKE'S

Hinman & Lee Streets  
Sun Eu 7:30, 9, 11; Weekdays Eu 7, 10; also Fri (Requiem) 7:30; MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30, 7:30-8:30 & by appt

## QUINCY, ILL.

### CATHEDRAL OF ST. JOHN

7th & Hamp  
Very Rev. Edward J. Bubb, dean  
Sun 8 & 11 H Eu; Thurs 8:30 H Eu

## WAUKEGAN, ILL.

### CHRIST CHURCH

410 Grand Ave.  
Rev. Osborne R. Littleford, r; Rev. H. William Barks, Jr., c  
Sun 8, 9, 11; Others posted

## EVANSVILLE, IND.

### ST. PAUL'S

First & Chestnut Streets  
Sun 8, 10; HD as anno

## BALTIMORE, MD.

### ST. MICHAEL AND ALL ANGELS

20th and St. Paul  
Rev. D. F. Fenn, D.D., r; Rev. D. C. Patrick, c  
Sun 7:30, 9:30, 11 & daily

## MARBLEHEAD, MASS.

### ST. MICHAEL'S

Built in 1714  
Rev. David W. Norton, Jr., r  
Sun 8 & 11

## DETROIT, MICH.

### INCARNATION

Rev. Clark L. Attridge, D.D.  
10331 Dexter Blvd.  
Masses: Sun, 7:30, 10 & 12; Daily: 7, Wed & Fri 10

## OMAHA, NEBR.

### ST. BARNABAS'

40th & Davenport  
Sun Masses 7:30 & 10; Daily as anno

## ATLANTIC CITY, N. J.

### ST. JAMES'

Rev. Robert F. Beattie  
North Carolina & Pacific Aves.  
Sun 8 HC, 9:30 Ch 5, 11 MP (1st HC); Thurs 8 HD 10:30 HC

## RIDGEWOOD, (Newark) N. J.

### CHRIST CHURCH

Rev. Alfred J. Miller  
Sun 8, 11; Fri & HD 9:30

**Key**—Light face type denotes AM, black face PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

## BROOKLYN, L. I., N. Y.

ST. JOHN'S ("The Church of the Generals")  
99th St. & Ft. Hamilton Pkwy.  
Rev. Theodore H. Winkert, r

Sun 8, 9:30 HC, 10:15 & 11 MP; 1st Sun HC 11, 3rd Sun HC 10:15, 7:45 Youth Service, 8:15 EP; Wed & Saint's Days 7:30 10 HC

## BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square  
Very Rev. Philip F. McNairy, dean; Rev. Leslie D. Hallett; Rev. Mitchell Haddad

Sun 8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11  
ST. ANDREW'S Main at Highgate  
Rev. John W. Talbott

Sun Low Mass 8; Children's Mass 9:30, MP 10:45, Sung Mass & Ser 11; Daily Low Mass 7 ex Thurs 10; C Sat 7:30-8:30 & by appt

## NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Weekdays: 7:30, 8 (and 9 HD ex Wed & 10 Wed); 8:30 MP, 5 EP. Open daily 7-6

ST. BARTHOLOMEW'S Rev. Anson P. Stokes, Jr. Park Avenue and 51st Street  
Sun 8 & 9:30 HC, 11 MP, 15 11st Sun HC; Weekday HC: Wed 8, Thurs & HD 10:30

GRACE Rev. Louis W. Pitt, D.D., r  
10th & Broadway

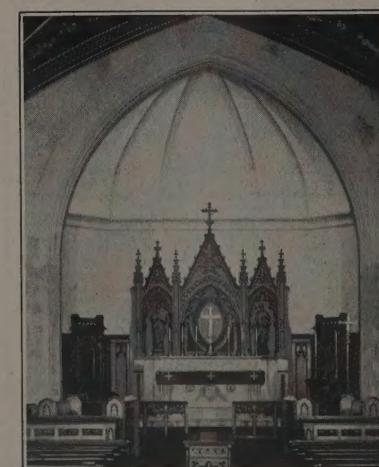
Sun 9 HC, 11 MP & Ser; Tues-Thurs 12:30 Prayers; Thurs & HD 11:45 HC

HEAVENLY REST 5th Ave. of 90th St.  
Rev. John Ellis Large, D.D., r; Rev. Richard Coombs Sun HC 8, 10, MP & Ser 11, 4; Thurs & HD 11 HC

ST. IGNATIUS' 87th St. & West End Ave., one block West of Broadway  
Rev. W. F. Penny; Rev. C. A. Weatherby Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5, 7:30-8:30

## CHAPEL OF THE INTERCESSION

Rev. Joseph S. Minnis, D.D.  
Sun HC 8, 9:30 & 11, EP 8; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5 & by appt



CHRIST CHURCH  
Waukegan, Illinois

## NEW YORK CITY

ST. MARY THE VIRGIN Rev. Grieg Taber 46th Street, East of Times Square  
Sun Masses 7, 9, 11 (High); Daily: 7, 8; Thurs C 4:30-5:30; Sat 2-3, 4-5, 7:30-8:30

RESURRECTION 115 East 74th St.  
Rev. A. A. Chambers, r; Rev. F. V. Wood, c Sun 8 & 10; Daily 7:30 ex Mon & Sat 10; C Sat 4

ST. THOMAS' 5th Ave. & 53d St.  
Sun 8 HC, 11 MP, 11 11 HC; Daily: 8:30 HC; Thurs 11 HC; HD 12:10 HC

TRANSFIGURATION 116 East 29th St.  
Little Church Around the Corner One East 29th St.  
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

TRINITY Broadway & Wall St.  
Rev. Frederic S. Fleming, D.D.  
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

SCHENECTADY, N. Y. 30 N. Ferry St.  
ST. GEORGE'S Rev. Darwin Kirby, Jr., r; Rev. E. Paul Parker, r; Rev. Robert H. Walters Sun 8, 9, 11 H Eu (9 Family Eu & Communion Breakfast); 9 School of Religion, 11 Nursery; Daily MP 8:45, EP 5:30; Daily Eu, 7:30; Wed Eu 7; Thurs Eu 10; HD 7 & 10; C Sat 8-9

## TROY, N. Y.

CHRIST CHURCH 2165 Fifth Avenue  
Rev. Wm. O. Homer, r Sun 9 & 11; Tues 7; Thurs 10 (Healing)

## CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS, 3626 Reading Rd  
Rev. Francis Campbell Gray, r Sun HC 8 & 10:45, Mat 10:30; HC weekdays ex Mon 10; C Sat 7-8

## COLUMBUS, OHIO

TRINITY Broad & Third Streets Sun 8 HC, 11 MP, 15 HC; Fri 12 HC; Evening Weekday, Special services as announced

## TULSA, OKLA.

TRINITY 501 S. Cincinnati Ave  
Rev. E. H. Eckel, S.T.D., r; Rev. F. J. Bloodgood, D.D. assoc. r Sun HC 7, 8, Ch 5 9:30, Service & Ser 11

## ALBANY, OREGON

ST. PETER'S Rev. E. James Kingsley, r W. Queen Ave. of Unatilla St., where U.S. 99 meets U.S. 20 Sun 7:30, 9:15, 11; Thurs 10 HC; HD 7 & 10 HC

## PHILADELPHIA, PA.

ST. MARK'S, Locust St. between 16th and 17th Sts.  
Rev. William H. Dunphy, Ph.D. Sun Eu 8 & 9, Sun School 9:45, Mat 10:30, Sung Eu & Ser 11, Nursery School 11, Cho Ev 4:30 Daily; Mat 7:30, H Eu 7:45, Wed & Fri 8:30 Thurs & HD 9:30, Lit Fri 7:40, EP & Int 5:30 C Sat 12 to 1 & 4 to 5

## PITTSBURGH, PA.

CALVARY Shady & Walnut Aves  
Rev. William W. Lumpkin, r; Rev. Eugene M. Chapman; Rev. E. Laurence Baxter Sun 8, 9:30, 11, 4:30; HC Daily 7:15 ex Wed & Fri 7:15 & 10:30

## NEWPORT, R. I.

TRINITY, Founded in 1698 Rev. James R. MacCall, III, r Sun 8 HC, 11 MP; HC Wed & HD 11, Fri 7:30

## SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Rev. H. Paul Osborne, r Grayson & Willow Sts. Sun 8, 9:30 & 11; Wed & HD 10

## MADISON, WIS.

ST. ANDREW'S 1833 Regent St.  
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c Sun 8, 11 HC; Weekdays as anno